

Yoga and Meditation



Balbinder Singh Bhogal

Sikhi(sm): Yoga and Meditation

Balbinder Singh Bhogal,

*** draft please do not cite without permission ***

He Himself is the Yogi (*aape jogii*), and the Way (*jugati*) throughout the ages.

He Himself is the Fearless, absorbed in meditation (*taarii laahaa*).

(GGS 699 *Jaitasarii* M4)

Yoga (*jog*) and meditation (*dhiaan*) abound in the Guru Granth Sahib (hereafter GGS).¹ From the above verses one might think that if God, the True-Guru, is said to be *the* true Yogi and the Way of Yoga itself, then, Sikhs would believe and practice yoga (as commonly understood). But this is not the case. Understanding why this is so, is crucial to gain insight into *gur-sikhii* – the way of un/learning guided by the Guru, that Sikhi(sm) fosters.²

Introduction

When the “problem” is ignorance, knowledge is the solution and education is lorded as a panacea. But if the “problem” is knowledge itself, then what would constitute a solution? This is the entry point of “religion” and its practices, like yoga and meditation. Knowledge as false projection cannot be solved by more knowledge. What is required is a systematic dismantling of the roots of knowledge itself: thought. Hence yoga is classically defined in the Indic traditions as the cessation of thought, and it is through this quieting of the mind, that “true (Self) knowledge” may arise. To

¹ The Guru Granth Sahib, compiled in 1604, contains the songs of six of the ten Sikh Gurus, all sing and sign in the name of “Nanak”: M1 = Guru Nanak (1469–1539), M2 = Guru Angad (1504–1552), M3 = Guru Amar Das (1479–1574), M4 = Guru Ram Das (1534–81), M5 = Guru Arjan (1563–1606) and M9 = Guru Tegh Bahadur (1621–75). “M” stands for *mahala*, the “palace of God’s presence”, denoting the Sikh Gurus awakened subjectivity.

² Elsewhere (Bhogal 2010, 2012a, 2014, 2015), I have argued that “*gur-sikhii*” and Gur-Sikh *dharam* were partially displaced and reframed by British colonization and classification as a “religion” that “Sikhism” names. “Sikhi(sm)”, on the other hand, is a decolonial moniker devised to foreground this homogenizing translation and recall that pre-colonial *gur-sikhii* was overwritten by modern Sikhism in the ‘conversion’ to the nation-state system in the birth of “India” and “Pakistan”. The parenthetical term “Sikhi(sm)” emphasizes the importance of retaining indigenous understandings *within* modernity and to seek to understand *gur-sikhii* through its praxis as a verb rather than its conceptual abstraction as a noun. “Un/learning” refers to the fact that knowledge is often instrumentalized by the ego, group or nation, and thus becomes largely an arbitrary if not false projection, one which should be unlearned. All translations of the GGS are mine.

pause one's hubris in meditative silence, to chant mantras, or sing, are not merely activities in which one feels a sense of peace and belonging, but were examples of alternative epistemological tools for the reconfiguration of one's inner sense to the extent that the practice (eventually) stops one projecting false knowledge. This results in the reduction of (self-imposed and unnecessary) suffering, permitting the natural emergence of "true" perception, unfiltered by the ego's desperate desires and fears. The radical implication in such an existential praxis is that one discovers and uncovers an always already existing organic and original source to one's being (*ikk, ek, saciaaraa, param-gat, -pad, -aatam, jot-nirantar, jot-apaar, niramal-jot, antar-jot, ekaa-jot, man-piaare, man-niramal, acaraj-ruup*), which is not commanded by thought and removed from the socio-linguistic ego-structure. Subjectively, such transformative "knowledge" comes across as undoubtable revelation.

Despite the possibility of subjective revelation, whether such techniques of "self-power" can guarantee "enlightenment" is hotly contested; every "brand" has its testimonials as well as detractors. Unlike most ancient and medieval (Buddhist, Hindu and Jain) traditions of yoga, many late medieval / early modern Siddhas, Sahajiyas, Sants, Sufis and Sikhs, saw the systematization of "spiritual techniques of self-transformation" as problematic. This is because they could still be caught by the hubris of the ego's will and misguided desperation. The rise of *bhakti-yoga/bhagati-jog* challenged the individualism of this "self-power" by placing it within a wider context of "Other-power" (God's Grace and Will).

The shift to "Other-power" through *bhakti-yoga* raised further questions. One may silence thought, but not, it seems, one's habituations, not at least to the extent of liberation (*mokh-duaar, mukati, mukati-bhugati-jugati*).³ What, then, is the way out? Where to locate the escape from *samsaara* beyond ritual practices? Can yoga and meditation still provide an answer, or, only *bhagati*'s Way of Love? Guru Nanak entertains these very questions, rejecting the validity of any yoga or meditation as remedies in and of themselves. Subsequently, the Sikh Gurus took a critical stance towards any practice or technique that has an unquestioned ego at its center:

He is the Way of Yoga (*joga jugati*), the Life of the World.

Doing true deeds (*kari aacaaru*), true peace is found.

Without the Name (*naam vihuunaa*), how can anyone find liberation (*mukati*)?

(GGS 931 *Raamakalii Dakhanii* M1)

³ Liberation in the Sikh tradition is not separate from sensual pleasures and worldly success (GGS 200 *Gauri* M5).

However, Other-power (transcendentalism) has its own limitations, which if systematized may encourage passivity and dependence. However, *gur-sikhi*'s temporal frame rejects taking self-erasure literally, arguing instead for its integration within God's Will expressed through nature's laws (*hukam*): "Egoism (*haumai*) is the chronic disease (*diiragh-rog*), but it also contains its own remedy (*daaru*)".⁴ Thus, the conscious mental ego has to "die" to fully integrate its unconscious bodily being, leading to a radical transformative de-centering of the "I am", not its elimination. Thus, the focus on "doing true deeds" as one's yoga. From the standpoint of the Guru's Word (*shabad*) and the Name (*naam*), the GGS' *bhagati* shifts the focus from *extra-ordinary* metaphysical doctrines to an *ordinary* existential praxis, central to which is the problem of the ego.⁵

1. Medieval Background: Indian Renaissance and Gur-Sikh Enlightenment

The GGS includes ideas and terms of yoga (*jog*) and meditation (*dhyanaa/dhiaan*) that are found in ancient and medieval soteriological literature. It is however important to read these in the wider context of the Sikh Gurus' critique of the Vedas, Shastras and Smritis, and the ideals of sacrifice, renunciation, asceticism and meditation. Similarly, the GGS's comparative and critically inclusive verses also engage Upanishadic insights, Samkhyan assumptions, Puranic notions for devotion, Tantric esotericism, and various Yoga teachings and practices, reinterpreting *karma-* and *jnana-yogas* in its particular *bhagati-jog* as the Way of the Name (*naam-maarag*). However, the Sikh Gurus' more immediate context involved direct engagements with the ubiquitous and influential Naath-Yogiis, or Kaanphata/Hatha Yogis, but also Buddhist Siddhas, Buddhist and Hindu Tantrikas, Saiva and Vaisnava Sahajiyaas – engaging with their key notions of guru, word (*sabda/shabad*), nirvana (*nirbaan*), impermanence (*anityaa/velaa, calanaa, aavan-jaan*), essencelessness (*shuunyataa/sunn*), and effortlessness (*sahaja/sahaj*), not to mention their shared esoteric vocabulary (*turiyaa/chauta-pad, sunn-samaadh, dasam-duaar, siv-sakati*). Through this discursive engagement the GGS questions the exclusive and metaphysical conception of "God" as well as Yoga's ascetic elitism, and thereby rejects the necessity for "divine" languages and "esoteric" vocabularies. It elucidates its

⁴ GGS 466 *Aasaa* M2

⁵ GGS 1140 *Bhairau*: "Yogis, householders, pandits, and beggars in religious robes – are all asleep in egotism" (M3). "Without renouncing egotism, how can anyone be a renunciate? Without overcoming the five thieves, how can the mind be subdued? Whoever I see, is diseased: only my True-Guru-Yogi, remains diseaseless." (M5).

Way via multiple “vernaculars” taken from a composite people diverse in language, tradition, caste, class, ethnicity and geography. The GGS accepted select songs of non-Sikh “saints” (*sants/bhagats*) as part of its own pluriversal revelations, marking out the true comparative uniqueness of its universally resonant voice.⁶

The GGS speaks of “a Way beyond ways,” one that is beyond the techniques, rituals, and practices that stabilize the ego. It is inclusive of different paths and expressions, but not without a critique of those paths. To be able to criticize and not dismiss – where the difference of the other is not a challenge to one’s own tradition, but a natural expression of life’s diversity, and thus to find a resonant pluriversal truth across traditions is the unique genius of the Sikh Gurus.⁷ This new Way of un/learning (de- and re-conditioning) brought mantric secrets of the ascetics into the households of the everyday person: Upanishadic and Yogic transcendentalism became humanized by *bhagati*’s everyday existentialism; anti-brahmanic metaphors of relationships between Master and student, Parent and child, lovers, friends became the new vocabulary of a soteriological *and* “worldly” life. Direct communion with the numinous was to be found right there in one’s phenomenal existence, via the Guru’s guidance.

The affective language of the heart became a new lingua-franca of expressing the highest conceptual truth: “knowing” (*jnana*) was thereby recontextualized by “longing” (*viraha/vijog, bhuukh*) for the divine/Name.⁸ Communal forms of soteriological practice arose, singing the praises of the divine/Name. Praise itself became the Way. This spread of bhakti saw the rise of a new religiosity centered around the (only true) universal soteriological forces: the True-Guru, His/his Word, and God’s Name. However, early modern bhakti was largely framed within an apolitical semi-renunciation of the world. Although it had the potential to be revolutionary, it rarely challenged the hierarchy of the prevailing social order. Though it criticized the hypocrisy and ignorance of priestly hierarchies, it rarely instigated political revolution.

⁶ The non-possessable “pluriversal” (Mignolo 2000; 2007) is a bottom-up concept derived from across many traditions. It *approaches* the universal through a truth that resonates *across* traditions – checking the hubris of monolingual narrations, be they Christian, Buddhist or Brahmanic. Only those dedicated to the education required for a pluriversal outlook gain a voice to approach any supposed universal. Mignolo argues “that modernity occluded the pluriversal under the persuasive discourse of the universal”(2006: 435).

⁷ As Tagore appreciated: “There are of course natural differences in human races which should be preserved and respected and the mission of our education should be to realize our unity in spite of them, to discover truth through the wilderness of their contradictions.” (Talks in China, Tagore 2007: 707)

⁸ GGS 9 *Aasaa* M1: “Chanting it, I live; forgetting it, I die./ It is so difficult to chant the True Name./ If someone feels hunger for the True Name,/ that hunger shall consume his pain.”

Unlike other bhakti movements, the Sikh Gurus used their notion of direct communion with the numinous in the everyday to launch a socio-political movement. This resulted in an epistemic shift from the personal and dualistic to the nondual and collective, as evidenced by the recontextualization of scripture within the Guru, mantra within the Word, self-effort (technique) within Other-power (grace), culminating in the democratization of the Guru (at Baisakhi) as the people's will (*panj piaare, khaalsaa*). The Sikh Gurus employ the terms, concepts and ideas from multiple traditions to express their own distinct, compound, dialogical and nuanced “cross-tradition-less tradition”. *Gur-sikhii* involves a reframed and qualified affirmation, one that integrates the vocabulary of opposed traditions through their redefinition, such that “Sikh *jog*” is simultaneously a critique of all forms of yoga, whilst affirming a transformed understanding of it.

2. Guru Granth Sahib's Critique of Yoga and Meditation

The Gur-Sikh tradition maintains two seats of authority reflecting two forms of sovereignty: *aasan* and *takhat*. It is important not to confuse Sikh *aasan* with Upanishad's literal *aasana*, hatha-yoga's esoteric *aasana* as well as modern yoga's postural *asanas*. Firstly, ***aasan*** (seat, posture) represents a private authority and sovereignty over the ego. *Aasan* elicits a transcendental experience of inner equipoise, illumination and love – it is a form of inner spirituality. In the mastery of the mind the Sikh Gurus repose in the seat (*aasan*) of Effortless Absorption (*sahajii dhiaan*).⁹ Secondly, ***takhat*** (throne) represents a seat of authority and sovereignty that governs the public sphere over tyranny. The Gur-Sikh “true king” is therefore also a “*jogii*” or saint who sits on the throne of truth, administering true justice.¹⁰ By occupying both forms of yogic and regal authority, the Gurus' invented a new middle Way, calling it *raaj-jog* that was simultaneously private and political. Only those of such a double orientation were considered legitimate administrators of justice.¹¹ Gur-Sikh *raaj-jog*, is a singular notion that contains within it a diversity of different types of union (spanning ascetic-yogic, householder-bhaktic, and royal formularies).

The two seats together form a Gur-Sikh way of love as justice (*raaj-jog*), that updates the Buddhist *majjhima-patipadaa*. Just as the Buddha found the middle between kingly indulgence and ascetic denial, so too did the Sikh Gurus solicit the spiritual (*udaas*) within the temporal (*grihast*). The

⁹ GGS 370 *Aasaa* M5; GGS 877 *Raamakalii* M1; GGS 3 *Japu* M1; GGS 942 *Raamakalii* M1; GGS 114 *Maajha* M3.

¹⁰ GGS 1156 *Bhairau* M5; GGS 907 *Raamakalii Dakhanii* M1; GGS 1026 *Maaruu* M1; GGS 1087 *Maaruu* M4.

¹¹ “The King sits on the throne within the self; He Himself administers justice” (GGS 1092 *Maaruu* M3).

integration of both seats and forms of sovereignty marks Gur-Sikh *jog* as unique, expressing no love without justice, no spiritual transcendence without social responsibility, no saint (*sant*) without soldier (*sipaahi*), and no rule without equality.¹²

J.P.S. Uberoi (1996) argued that the separated and independent domains of the state (*rajyas/kashatriya*), civil society (*grihast/brahmana*) and religion (*sannayas/sramana*) expressed by medieval Hindu and Islamic paradigms (*raajaa/brahman/sannyaasii; sultan/ulemaa/suufii*), were collapsed within and by the Gur-Sikh tradition such that the Guru and Gurmukh operated in all three seamlessly. Not dividing off the domains into opposed forms of life within *gur-sikhii* represented for Uberoi the first Indian nondual modernity. I build on this crucial insight by showing the actual Gur-Sikh terms that consciously bring together these opposed domains, traditions and peoples. The map of terms (below) charts this new paradigmatic shift that form GGS's political mysticism.

Expressed architecturally, the mystical seat (*aasan*) evolved into the Harmandir Sahib (popularly known as the “Golden Temple”), which brought asceticism (*jogii, udaasii*) into family life (*bhogii, girasat*), forming part of the Indic renaissance.¹³ The latter temporal seat (*takhat*) was formed as the political center of the Akaal Takht (“Throne of the Timeless”). It brings the new ascetic-householder (*jogii-bhogii*) ideal into realm of governance (*raaj*) and justice (*niaau*) that expresses Gur-Sikh Enlightenment.¹⁴ The Guru/Gurmukh/Khalsa occupies both spaces of loving-Saint and just-King, juxtaposing forest, house and battlefield, *ashram, mandir* and *mahal*, making *raaj-jog* a political mysticism not developed elsewhere. This is precisely what constitutes the inclusive (non-converting) critique of GGS's ideal of what makes a “true” Yogi, Qazi and Brahmin.¹⁵

¹² The Persian-Arabic poet of Guru Gobind Singh's court, Bhai Nand Lal (2003), writes that true devotion and remembrance (*bandagii, simaran*) grants an ever-expanding sovereignty (*baadashaahii, raaj*) [v.13-14]; *Zindagii Naamaa*, p.78 and in praise of Guru Amar Das, “As he has occupied the Lords' True seat (*rab sac aasan*)./ Through his expositions, this world is radiating, And through his justice (*inasaaf*) the earth and world are turned into a (celestial) garden (*baag*).” [v.65, 66]; *Ganj-Naamaa*, p.172.

¹³ “One who sees You is recognized as a householder (*girasat*) and as a renunciate (*udaasii*)” (GGS 385 *Aasaa* M5).

¹⁴ “He [M4], seated (as King) upon the Throne of Truth, canopy above His Head, possesses the powers of the Yoga (*jog*) and the pleasures (of the householder) (*bhog*)” (GGS 1406 *Savaaie mahale chauthie ke Sala*).

¹⁵ GGS 662 *Dhanaasarii* M1

			SOVEREIGN PLACE
Renunciate-Private (<i>sannyas</i>) <i>Onness-Tawhid, Heaven/Paradise</i> <i>Sunn, Samaadh, Nirban, Mokh</i> <i>Turiyaa Avasthaa, Chauta-Pad</i>	Householder-Public (<i>grihast</i>) <i>Allah's, Rahiim's Court Darbar</i> <i>Hari, Raam, Devi, Siv-Sakti,</i> <i>Maayaa</i>	King-Political (<i>rajyas</i>) <i>Baadshah, Sultaan, Shaah</i> <i>Maharaja, Kshatriya</i>	
<i>Khanqah</i> <i>Dera, Ashram, Akhara, Ban, Alog</i> <i>Sangha, Siddh-Sabha, Dharamsal</i>	<i>Masjid</i> <i>Mandir, Gompa, Tirath, Gruh, Log</i> <i>Caste, Sant-Sabha, Panth, Samaadh</i>	<i>Mahal</i> <i>Akaal Takhat,</i> <i>Dal sampradaya, panth,</i>	
<i>Pir, Fakir, Sufi, Dervesh, Muriidaa</i> <i>Siddh, Budh, Jain, Nath, Jogi, Muni</i> <i>Avadhuut, Bairagi, Saadhu</i> <i>Tapisar, Udaasi, Daas</i>	<i>Ulema, Mullah, Qazi,</i> <i>Brahman, Pandit, Sant, Bhagat, Bhogi</i> <i>Vaish, Siv, Sakti, Sohagani, Jan, Man</i> <i>Rasiaa, Grihast,</i>	<i>Mir, Pathaan</i> <i>Raja, Sipaahii, Suur,</i> <i>Singh, Bal</i>	
<i>Tariqat, Zikr, Sama, Ittihad(union)</i> <i>Moksha, AAsan, Varnashram-</i> <i>Jap, Tap, Jog, Simaran,</i> <i>Jantar, Mantar, Dhiaan, Giaan,</i> <i>Man, Maalaa, Degh</i> <i>Ash-covered, Naam, Man-diijai?</i>	<i>Shari'at, Shahada, 5 Pillar</i> <i>-Dharma, Kama</i> <i>Puja, Darshan, Seva, Karam</i> <i>Bhajan, Kirtan, Paath, Paar</i> <i>Gun-Gaavai</i> <i>Daan, Ishnaan,</i>	<i>Hukumat</i> <i>Artha, Takhat,</i> <i>Hukam, Rahit</i> <i>Niau</i> <i>Tegh</i> <i>Tan-diijai</i>	
ASCETICISM (<i>sramana</i>)	CIVIL SOCIETY (<i>brahma</i>)	STATE (<i>kshatriya</i>)	

Table: Medieval Context of Islamic & Hindu Opposed & Separated Domains

Rearranging the chart to match the colors reveals how Sikh nondual pairings go beyond and move across the Hindu and Islamic medieval divided domains:

First paradigm shift: (Indic Renaissance)	<i>Jogi-Bhogi, Simaran-Seva, Ban-Gruh, Girast-Udaasi</i> (Siddhas, Sufis, Sahajiyas, Bhaktas/Bhagats, Sants)
Second paradigm shift: (Gur-Sikh Enlightenment)	<i>Aasan-Takhat, Shaah-Fakir, Mir-Pir, Sant-Sipaahii,</i> <i>Baadshah-Dervesh, Maalaa/Degh-Tegh</i>

The above table and its regrouping shows that the first pair of opposites of *renunciate-private* and *householder-public* is overcome by collapsing their distinction. These are then joined with idealizations about the ruler and principality (*king-political*), forming the notion of the saint as the warrior-king (*sant-sipaahii, miirii-piirii*). The model of *sant-sipaahii* places the “Way of the Name” at the heart of Gur-Sikh models of state and governance. The seat (*aasan*) of the True-Guru (*satiguru*) is expanded into the throne (*takhat*) of the True King (*sacaa-patishaah*); the temple of Awakening

(*Harmandir Saahib*) unites with the Rule of Timeless Sovereignty (*Akaal Takhat*). GGS presides in the world by offering a “new” universal vision that completely reframes the past and present into a different inclusive order of things, values and beings. That is to say, the Sikh tradition proposes nothing short of a double Enlightenment: “spiritual/mystical” and “social/political” as an “Enlivenment”.¹⁶

Having shown the proper ascetic-familial, socio-political, and religio-political frame of Guru Nanak’s vision we are now positioned to ask, in what does the GGS’s critique of yoga and meditation consist?

2.1. *Aasan* (spiritual yoga)

Firstly, it is important to recognize that “critique” (*vicaar, buuy*) in the GGS is not issued from a center that could be formulated thus allowing comparisons to a fixed notion of truth. There is nothing fixed at the “center” of *gur-sikhii*, not Self (*aatman*), not No-Self (*anaatman*), not God alone, nor some impersonal absolute. This is because all centers are metaphysical foils if not projections of the ego. The Gur-Sikh “source” (*ikk-oankaar*), which is “everywhere everything”, is an inexplicable mystery and wonder (*vismaad*) defined only by fungible terms: viz., One, God, Guru, Word and Name. The GGS’s inclusion of Abrahamic and Indic personal deities (Allah, Khuda, Rahim; Ram, Siva, Devi), and impersonal absolutes (*nirbaan, purush, siv-sakati*) to name *Ikk-Oankaar*, is both affirmative (in not desiring conversion respecting diversity) but also analytical (in requiring transformation to a pluriversal vision).

The Gur-Sikh critique of *yoga* occurs within the broader ideas outlined above. For example:

That Yogi (*jogii*) does not know the Way.

Understand that his heart is filled with greed, attachment, delusion and egotism.

(GGS 685 *Dhanaasarii* M9)

Here yoga is critiqued for its having become an empty ritual, the by-product of a systematization of practice over truthful living. The Gur-Sikh Way (of the Name and Guru’s Word) cannot be

¹⁶ This term is borrowed from Weber (2019); although there is much in common important difference remain.

captured without the danger of objectification (i.e., the reduction to a thing or technique); *mantras* can be fixed, but not the Word; the Word can include yoga but yoga is outstripped by the Word. The true Yogi is one who looks upon “gold and iron”, “pleasure and pain” alike.¹⁷ The Way of the Name (*naam-maarag*) displaces the need for particular techniques (*mantar-jap*), because it is inseparable from an existential praxis of being true (*saciaaraa, sac-kamai*). The Word (*shabad*) is different to itself as it is revealed through an ongoing quotidian encounter where “Truth” is constantly surpassed by the necessity of truthful living.¹⁸

As the following passages show, the *naam-maarag* and the practice of the Guru’s Word (*gur-shabad kamai*) are not tied to a mantra, ritual or technique delimited by caste hierarchy:

The Beej Mantra, the Seed Mantra, is spiritual wisdom for everyone.

Anyone, from any class, may chant the Name.

Whoever chants it, is emancipated...

The Name is the panacea, the remedy to cure all ills.

It cannot be obtained by any religious rituals.

O Nanak, he alone obtains it, whose karma is so pre-ordained.

(GGS 274 *Gaurii Sukhamanii* M5)

O Nanak, do not forget the Name. Practicing the Word, you shall be saved.

(GGS 62 *Siriiraag* M1)

The Name is the store of nine treasures; psychic and supernatural powers are its slaves.

(GGS 1397 *Savaaie mahale cauthe ke, Kala*)

Without the Name, all actions are futile, like the magician who deceives through illusions.

(GGS 1343 *Prabhaati* M1)

The new Gur-Sikh frame of *naam-maarag*, involving inner recollection (*simaran*) and outer service (*sevaa*) where truthful living requires an orientation towards justice (*niaau*), formulates an

¹⁷ Elsewhere these are expressed as “joy and sorrow”, “nectar and poison”, “honor and dishonor”, “beggar and king”. The *jiwanmukt* – that one liberated in life – “amidst all remains unattached” GGS 274 *Gaurii Sukhamanii* M5.

¹⁸ GGS 62 *Siriiraagu* M1: “Truth is higher than everything; but higher still is truthful living.”

equitable political yoga. I take this to represent a double-sovereignty (of self-realization and social justice) that displaces and reinterprets earlier forms of power whether martial, brahmanical or ascetic. As such, the Sikh Gurus emancipated restricted notions of the personal divine or the impersonal absolute.¹⁹

The central yearning in the GGS is to praise and re-member this (divided but irreducible) One (*Ikk-Oankaar*). Yet, just as the conscious mind cannot simply recall the unconscious (without wild distortion), the ego-mind cannot simply remember God (without monolingual projection) as it is not simply a matter of will or conscious remembrance. *Simaran* involves “grace” (*nadari*) and “great good fortune” (*vad-bhaagi*), where we stumble upon the Guru’s Word and Name. This marks a shift from the dualistic world of particular techniques to the nondual universal frame of the One, God, Name, Word and Guru:

Wherever I look, I see Him.

Without meeting the True-Guru, no one is liberated.²⁰

Enshrine the True One in your heart; this is the most excellent action.

All other hypocritical (*paakhand*) actions and devotions bring only ruin. || 6 ||

He eradicates duality (*dubidhaa*), then realizes the Word.

Inside and out, he knows the One...

In the Society of Sants, contemplate the Glories and Gnosis of God.

Whoever destroys mind (*manu maare*), knows the state of being dead-while-alive (*jiivat-mari*).

O Nanak, by His Grace (*nardar*), the Gracious Lord (*nadari*) is realized. || 8 || 3 ||

(GGS 1343 *Prabhaatii* M1)

In addition to God’s grace (*nadar*) and association with the society of the saints (*sant-sabhaa*), the key force (of the Guru’s Word) to destroy the mind (*man*), the ego (*haumai*) and its dualistic consciousness

¹⁹ “God Himself” is the “great Sensualist (*rasiaa*)”, “Enjoyer (*bhogi*)”, as well as the “Yogi (*jogii*) residing in the state of “Nirvana” (GGS 1074 *Maaruu* M5), sitting on the Throne of Truth (*sachau takhat*) (GGS 1406 *Savaaie mahale chautha ke Sala*). The divine now unites all three spheres of life: private-asceticism, public-civil society, and political-state: God is the greatest King (*raaj*), Yogi (*jogii*), Ascetic (*tapiisar*), and Sensualist (*bhogii*), (GGS 284 *Gaurii sukhamanii* M5). Not seeing God within, the deluded mind looks outward, yet “*He cannot be found by any device*; the Guru will show you the Lord within your heart” (GGS 234 *Gaurii Puurabii* M4).

²⁰ This “without” (*bin/vin, binaa/vinaa*) represents a key rhetorical strategy of the GGS: “without the Name”, “Guru”, “God”, “Word”, nothing avails: “Without (*vin*) the True One, all are false, and all practice falsehood.” (GGS 147 *Maajha* M2); “I have studied the religions and rituals of all the ages. Without the Name, this mind is not awakened.” (GGS 913 *Raamakalii* M5).

(*dubidhaa*), is humility (*nimirita*).²¹ Humility is enacted through listening (*suniai*), accepting (*maniai*) and loving (*bhaau*). Technique can be given, but not the Way. The Way is inseparable from unknowing, longing, begging, praying, living. Those that prefer a technique prefer the gift over the Giver.

An important critical strategy used by the Sikh Gurus in their critique is the trope of “dis-employment” – to dislodge what each tradition takes as universal and locate it within the Gur-Sikh context of the pluriversal Guru, Word and Name, but without negating the power or relevance of the “dis-emplotted” term. Those diverse traditional terms are kept but re-employed to express a pluriversal reality of a wholly inclusive existential praxis. The critique of yoga occurs in this manner, for example:

The Word is Yoga, the Word is Gnosis [for the Yogi]; the Word is Vedas for the Brahmin.

The Word is bravery for the Kshatriya; the Word is service to others for the Shudra.

For one who discerns this secret: the Word for all is the One Word (*eka-shabada*).

(GGS 1353 *Sahasakritii* M1)

The dis-employment and re-employment of “yoga” and “meditation” follow this major trope of the GGS: diversity is sacred when tied to the Word (*shabad*). “Yoga”, “Wisdom”, “Vedas”, etc are taken out of the plot in which they claim universal relevance, and replaced within Guru Nanak’s pluriversal (cross-traditional, multi-caste) vision of many namings. Guru-Shabad and Naam work as the inexpressible force behind everything, and remind all that the universal can only be approached through the inclusion of every tradition’s imaginations. Guru Nanak is, therefore, not a peddler of specific techniques or mantras but the revealer of an unforeseen pluriversal Way that engages key ideas of other paths:

“Meditation”, “meditation”? – good is the meditation on the Name of Hari, Hari. | | 2 | |

“Renunciation”, “renunciation”? – good is the renunciation of lust, anger and greed. | | 3 | |

“Begging”, “begging”? – good is the begging for the Lord’s Praise from the Guru. | | 4 | |

(GGS 1018 *Maaruu* M5)

²¹ Humility is not to be underestimated not least because it is the opposite force of the ego. Bhai Nand Lal (2003: 84) in *Zindagi Naamaa* writes, that the resilience (*naramii*) within humility (*nimirataa*) is the ultimate prescription of all ailments [v.50].

Whilst a person may initially practice meditation to overcome greed, anger and lust, with the likely deferral of the goal, the practice may become the goal itself, with the meditator not necessarily cognizant of such a shift having taken place. The treachery of techniques is clear: they replace the transformation that they promised to become the focus themselves. In the GGS all practices – here meditation, renunciation and begging – are reframed, to place the focus on the ego (*haumai*), to unsettle what we have always assumed to be efficacious and true. Efficacy is not tied to a logic the ego can name, expect, or know.

The GGS as a whole may be understood as a disputation against the efficacy of human techniques (shrines, clothes, rituals, *mantras*, songs etc) no matter their “100,000 clevernesses” (GGS 1 *Japu* M1). The transformation or the ego-mind-state comes first, not the technique, method, or practice. The Gurus simply bring us back to the hard work of the real task of disarming and dismantling the common ego – the one that (too easily) makes techniques a part of its arsenal:

The Digambara may take off his clothes and be naked.

What Yoga does he practice by having matted and tangled hair?

If the heart-mind is not pure, [forget] the Tenth Gate!

The fool wanders and wanders, entering the cycle of reincarnation again and again. ||1||
(GGS 1169 *Basant* M3)

How then is one to proceed without techniques? Is truth “a pathless land” (Krishnamurti)? If (modern) yoga’s goal is health of the physical body, no one would argue against its efficacy. But re-emplotted within the context of subjective awakening and political freedom, can physical yoga avoid being humbled, like every other technique? This is the challenge of the Sikh Gurus’ repeated question: what is efficacious?²² Given that “God (*hari*) cannot be found by any technique (*upaai*)”,²³ without the transformation of the heart-mind, (of lust, anger, greed, delusion, pride, let alone political liberation), what use is any private technique, physical or mental? The devolution of traditions to mere technical specialisms (of vocabulary and ritual) was precisely what the Gurus were reformulating into a new synthesis of the Guru’s quotidian and existential Word-*praxis*.

²² “When the mind is filthy, everything is filthy; by washing the body, the mind is not cleaned.../ Even if one learns Yogic postures of the Siddhas, and holds his senses in check,/ still, the filth of the mind is not removed; the filth of egotism is not eliminated. ||2|| This mind is not controlled by any other discipline, except the Sanctuary of the True-Guru./ Meeting the True-Guru, one is reversed/transformed beyond description. ||3|| Prays Nanak, one who dies upon meeting the True-Guru, shall be rejuvenated by his Word” (GGS 558 *Vadhansu* M3).

²³ 234 *Gaurii Puurabii* M4

2.1.1. True Yoga as *Sahaj-Jog*²⁴

Mixing freely yogic and bhaktic grammars, Guru Nanak sings “the true way of yoga (*aisii jugati jog*)” is the “mastery of the five passions”, where “day and night he remains absorbed in Essencelessness/Void of Absolute Awareness (*sunn-samaadhi*)”, and “begging for loving devotion he lives in fear of God”; he is “satisfied with the priceless gift of contentment”, and “becoming the embodiment of meditation itself (*dhiaana ruupi hoī*), he finds the true posture (*aasanu paavai*)”, in which “consciousness flows in ceaseless connection with the True Name (*saci naami taarii chitu laavai*)”.²⁵ This is the yoga to be “practiced” through the very challenges, threats and attachments of everyday existence and be untouched by their seductions (*anjan maahi nirajan rahiiai*).²⁶

The notion of true yoga and its practitioner, the true yogi, result from the dis-emplotted found within the GGS. A key term used in the GGS is *sahaj*, meaning, “natural, easy; spontaneous; effortless; beatific”, and is understood as innate. It relates to a deep yearning of what the body remembers. This makes *sahaj* an originary condition prior to yoga. *Sahaj* as *simaran* – a form of non-egoic “remembrance” – is beautifully captured by Namdev: a boy flies a kite while talking to his friends, a girl carries a pitcher laughing with her friends, a mother remembers her child in the cradle whether she works in the kitchen or the field, just as the cow never forgets her calf in a faraway field.²⁷ Though these symbolize the uneducated, untrained, natural being, for Namdev they become perfect exemplars recalling the Name, valued over the highly-trained Siddhas and Nath Yogis and their esoteric knowledge, complex techniques and specialized practices. Unlike the elitism of the Yogis, Namdev does not exclude anyone. *Simaran* is not therefore a technical skill but a form of awareness expressed in everyday praxis, open to all to engage spontaneously, effortlessly, almost without thinking. This is *sahaj-jog*, a pluriversal praxis not an idiosyncratic device.

Sahaj-jog involves an impersonal natural love before thought: “In love with the Beloved Lord, one looks at Him as the lotus looks at the sun”.²⁸ *Sahaj* and humility (*nimarata*) thus share the same psychological space:

²⁴ Other major formulations of True Yoga are: *Gurmukh-Jog* and *Shabad-Surat Jog*

²⁵ GGS 877 *Raamakali* M1

²⁶ GGS 730 *Suuhii* M1

²⁷ GGS 972 *Raamakali* Bhagat Naamdeva jii.

²⁸ GGS 983 *Nata* M4

The Lord is like sugar, spilled onto the sand; the elephant cannot pick it up.
Says Kabir, give up your ancestry, social status, honor;
be like a tiny ant – pick up and eat the sugar.
(GGS 972 *Raamakalii* Bhagat Kabiir jii)

Ego, status, pride, learning are the obstacles, not lack of training in a particular technique; no number of techniques will allow an elephant to sift sugar from sand, but to the ant no learned technique is required. The ant simply acts without thought to self or practice. Ego loss is an original condition and thus one merely needs to return to it. In relinquishing the effort required to maintain the ego (and the stories it tells itself) *sahaj* is a path of effortlessness. The body's remit is *sahaj*, the mind's is strategy.

A hymn by Guru Nanak starts with a *kundalini/tantric* trope of the inverted lotus, and the tenth gate (beyond the nine bodily apertures) from which trickles the ambrosial nectar, but switches quickly to what is really required: not ascetic meditation, not singing, not mantras, not rituals, etc., but the surrender of one's own mind, the naughting of oneself, in order to return home inheriting an infinitely expanded and transformed nondual vision.²⁹ *Sahaj* points towards a philosophy of the event of one's existential and moment-by-moment life: “Whatever the Lord does, look upon that as good; thus, you shall obtain the treasure of Sahaj-Jog”.³⁰

Guru Amar Das states that “in *sahaj* the Name dwells in the mind practicing the lifestyle of Truth (*sacii kaar kamaai*)”, but when the ego-mind gets attached to *maaiaa* (love of duality) *sahaj* fails to emerge.³¹ Although the truth of *sahaj* cannot be made, falsehood and duality can be rejected and dismantled. If the “Beloved Mind” (*man-piaare*) is originally pure, all one needs to do is stop polluting it. Loving hands and understanding eyes are not the result of technical prowess;³² as such *sahaj* implies a nondual praxis: “To see without eyes; to hear without ears; to walk without feet; to work without hands; to speak without a tongue – like this, one remains dead-while-yet-alive”.³³ Thus, the mundane world as Word is always already a teaching: the space-time continuum is soteric, hence “one who understands *hukam* (God's Will, Order, Command, or the inscription of the Word

²⁹ GGS 153 *Gaurii* M1

³⁰ GGS 359 *Aasaa* M1

³¹ GGS 68 *Siriiraagu* M3

³² GGS 139 *Maajha* M2

³³ GGS 139 *Maajha* M2

in creation) is called a Yogi.”³⁴ And then “whatever they speak is wisdom (*giaan*) / whatever they hear is the Name / whatever they see is meditation (*dhiaan*)” they sleep in *sahaj*, awake in *sahaj*.³⁵

If the yogis (*jogiiaa*), wandering ascetics (*jangama*), renouncers (*sanniaasii*) as well as the “saints” (*saadhus*) and the virtuous (*gunii*) have tried everything and failed in calming and mastering anger, hatred, desire, then the Sikh Gurus are unlikely to offer yet more techniques.³⁶ Not only have they failed, they have also wasted their lives, erred and gone astray, leaving behind an inflated sense of egotism (*ahankaar*) and arrogance (*garabu*).³⁷ Guru Nanak implores ascetics and householders to practice true yoga (*saac-jog*), viz., “subdue the five thieves, and hold your consciousness in its place” and “discern the Word of the Guru by losing your ego-mind”.³⁸

To lose oneself is not a matter of will. Rather, events overwhelm, one is humbled; concepts of grace (His Will), fear of God, “*naam-binaa*”, pre-ordained destiny (*dhuur masataki likhiaa*) and great good fortune (*vad-bhaagi*) are all used in the GGS to describe an anti-ego, anti-technique understanding of the Way as life or time itself. This, however, should not lead to indifference and pessimism. Guru Arjan states humbly, “I do not know what pleases the Lord” but follows immediately with, “O mind seek out the way!” He then proceeds to list the various ways people have tried: meditation, gnosis, self-discipline, asceticism, silence, celibacy, detachment, nine forms of devotional worship, recitation of scriptures, family life, pilgrimages, fasting, independent thinking, isolation etc., but concludes, “Of these, no one admits deficiency, all claim to have found the Truth/Lord.” All the Sikh Gurus remain skeptical of any and all answers the ego-mind proffers. The last lines are: “He alone is a devotee, whom the Lord has united with Himself. Abandoning all devices (*ukati*) and contrivances (*upaavaa*), I have sought the (only real) Renunciate’s Sanctuary.”³⁹

Guru Nanak presents an axiomatic sequence: because you don’t know, listen (*suniai*); having heard, consider and accept (*maniai*). If you accept, then, act, or serve (*sevaa*) with loving devotion (*bhaau*).⁴⁰ Techniques and their mastery fool one into believing one’s knowledge is superior and unknown by others. But life will not be mastered, only the ego can be humbled. In short “by listening one effortlessly enters meditation” (*suniai laagai sahaji dhiaanu*).⁴¹ “Hearing the Name” (*naai*

³⁴ GGS 908 *Raamakali* M3

³⁵ GGS 236 *Gaurii* M5

³⁶ GGS 219 *Gaurii* M9

³⁷ GGS 513 *Guaarii kii vaara* M3

³⁸ GGS 1189-1190 *Basantu* M1

³⁹ GGS 71 *Siriiraagu* M5

⁴⁰ GGS 4 *Japu* M1

⁴¹ GGS 3 *Japu* M1

suniai), only then are “supernatural powers”, “wealth”, “contentment” etc., are received.⁴² There is a crucial reversal going on here. It is not that there are techniques so that you can hear the Name, but that one can hear the Name in all techniques, making no one technique better than another; the Name is yoga but yoga is not the (Way to the) Name.

2.2. **Takhat (political yoga): *raaj-jog***

Guru Arjan sings, “I came to the Guru to learn the way of yoga. The True-Guru has revealed it to me through the Word... I have brought the five disciples... under my control... That place where there is no fear, becomes my seated posture (*aasan*)”.⁴³ And that *aasan* becomes the foundation of political justice:

One who keeps Naam in his heart attains the Immoveable Seat (*aasan*).

One who keeps Naam in his heart is seated on the Throne (*takhat*).

One who keeps Naam in his heart is the true King (*saah*).

(GGS 1156 *Bhairau* M5)

The subjective sovereignty of the mystic state is the true *aasan* but it is only half the story. The other half is the objective sovereignty of the true King who sits on the true throne (*takhat*):

It is very difficult to serve the True-Guru: Give your head; lose yourself.

One who dies through the Word shall never die again; his service is totally approved.

(GGS 649 *Sorathi* M3)

Guru Amar Das captures in four words the double sovereignty of *Raaj-Jog* in its most pared down form “*siru diijai aapu gavaai*” – not only the Saint’s sacrifice of the self (spiritual death of ego-mind), but also of the Soldier’s head (political death of body).⁴⁴ It is this double sacrifice that precludes *sahaj* from being reduced to relativism. In the Gur-Sikh notion of double sovereignty *raaj-jog* does not

⁴² GGS 1240 *Saaranga* M1

⁴³ GGS 208 *Gaurii* M5

⁴⁴ James Mallinson is currently researching the history of this term and Shameem Black (in this volume) notes its politicization in militant Hindutva discourse.

allow just anyone to be a king – it has to be a saint, or someone that has killed the ego-mind through the Word. That one enters not only private realms of bliss but public realms of justice that *takhat* symbolizes:

The True One's Law (*hukam*) is effective everywhere; the Gurmukh merges in its truth.
 He Himself is true, true is His Throne (*takhat*), Seated, He administers true Justice (*niaau*).
 The Truest of the True pervades everywhere; the Gurmukh sees the unseen.
 (GGS 949 *Raamakalii* M3)

Not only does God make creation His Throne,⁴⁵ but also establishes that *takhat* within each body (*kaaiaa*).⁴⁶ Those “who can discern the Word” (objectively and subjectively), then, also “sit upon His Throne”,⁴⁷ for “The True Lord fashioned the earth for the sake of the Gurumukhs”. Consequently, and without desire or effort, they obtain the eight supernatural powers (*asata siddhii*) and “all wisdom” (*sabhi buddhii*), knowing fully both worldliness (*paravirati*) and renunciation (*naravirati*).⁴⁸ Guru Arjan adds: “Your consciousness becomes steady and firm (when) forest (*banu*) and household (*grihu*) are seen as the same.” The renouncer and householder are no longer polarized but re-framed such that *raaj-jog* can be practiced “being in the world but not of the world” (*loga alogii*):⁴⁹

<i>Raaj</i>	<i>Bhagat</i>	<i>sipaahii</i> <i>seva, kirtan</i>	<i>girasat</i> <i>gurdwara</i>	<i>grihu</i>	<i>loga</i>	<i>Akal Takhat</i> <i>sant sabha/sat-sangat</i>	<i>IMMANENT</i> <i>sargun/paravirati</i>
<i>---Middle Way---</i> /Gu-sikhii: sahaj-jog, raaj-jog, gurmukh-jog, shabad-surati-jog/							
<i>Jog</i>	<i>Udaasi</i>	<i>sant</i> <i>simaran</i>	<i>udaasii</i>	<i>banu</i>	<i>alogii</i>	<i>Harimandir Sahib</i> <i>siddha-sabha</i>	<i>temporal spirituality</i> <i>spiritual temporality</i> <i>TRANSCENDENT</i> <i>nirgun/niravirati</i>
<i>sunn-samadhi</i> (<i>Impersonal</i>)							

Table: Nondual Middle Way of Gurmukh-Jog/Raaj-Jog

Gur-Sikh *raaj-jog* could be further elaborated by reconceptualizing the above pairs as a third (*tiisar-panth*) or new middle way.

⁴⁵ GGS 580 *Vadahansu* M1

⁴⁶ GGS 1039 *Maaruu* M1

⁴⁷ GGS 1026 *Maaruu* M1

⁴⁸ GGS 941 *Raamakalii* M1

⁴⁹ GGS 409 *Aasaa Aasaavarii* M5

3. Splitting *Raaj-Jog* in the conversion to Western Modernity

In the incalculably violent conversion to Western (globalatinized Christian) Modernity, two key historical markers instigated the splitting of *gur-sikhi*'s *raaj* from *jog*.⁵⁰ The first was the colonial encounter with the British, and the second was the invention of India and Pakistan as (modern) “nations” through the tragedy and trauma of Partition.

After two Anglo-Sikh wars, the British annexed the Panjab and de-militarized the Sikh Kingdom of Maharaja Ranjit Singh in 1849. Under this colonial subjugation the Gur-Sikh middle way was broken, eventually splintering into opposing Sikh revival and reform movements. Given the run up to independence and the birth of India as a modern nation state in 1947, the constitutional separation of church and state effectively “religionized” *sant/jog* in the formation of “Sikhism” and “secularized” *sipaahii/raaj* into political movements.⁵¹ The secular frame of modernity both rests upon and demands such a polarized duality (i.e., secular vs religious).

Furthermore, given the transformative power of nineteenth century European technologies in India (census, cartography, print, telegraph, railways, roads and canals), various forms of “Sikh yoga”, whether Thind’s mental focus or 3HO’s physical focus (see below), sought similarly modern techniques. In this shift from premodern *raag-jog* to the technique-ization of the twentieth-century, Sikh groups’ privatized modes of “religious” practice became the only form compatible with colonial modernity’s political economy; whether Panesar’s mindfulness techniques or Yogi Bhajan’s postures, such movements flourished because they could pass unnoticed as apolitical. The 60s counter-culture furthered this privatization of religious practice, resulting in the widespread capitalization and commodification of sell spirituality and yoga: God wore the collar of the dollar whether in the gym or the ashram.⁵² With Gur-Sikh *raaj-jog*’s sovereignty disarmed, Sikh yoga became malleable to the global market. The capitalist marketplace can countenance spiritualities, and even make their “spiritual materialism” profitable, but only where stripped of their collective voice of resistance.⁵³

⁵⁰ Derrida (2001; 2002); Van der Veer (1996)

⁵¹ See Mandair (2013) ch.3. for an overview.

⁵² Carrette and King (2005); Jain (2015). However, the early stages of the reception of yoga in the West was to demonstrate its health benefits, scientific viability and relevance to modern business people. See Gopal Singh Puri (1974) as a case in point, who together with his wife Kailash Kaur Puri taught meditational and postural yoga. Thanks to Suzanne Newcombe for this reference.

⁵³ Trungpa (1987)

But Sikhs from the beginning have understood that “power concedes nothing without a demand”,⁵⁴ as evidenced by a long history of resistance movements speaking truth to power.⁵⁵ However, none of these movements are classed under the category of “Sikh yoga” given the frame imposed by colonial modernity, wherein yoga was to be identified only with *aasana* and *sant*, and not with *takhat* and *sipaahii*. Clearly, the opposite is also true: if *jog* was reduced to “religion”, then *raaj* was similarly reduced to “politics”. The split augured by modernity led to political movements with no *jog* nor *sant* to speak of.⁵⁶ Given the teachings of the GGS and the fact that the first and last Sikh Gurus are popularly known as “Nanak Shaah-Fakir” and “Guru Gobind Singh Baadshaah-Dervish,” revealing the inseparability of *raaj-jog*, it is therefore problematic to countenance such contemporary Sikh-yoga movements, along with political movements lacking *sant/jog*, as legitimate. Within the contemporary scene all the various “Sikh yoga” movements reflect such a neutering of Gur-Sikh anti-caste political spirituality into purely subjective forms or privatized practice.

4. Contemporary Scene: Sikh Yoga and Meditation movements

Against kundalini yoga, Jiddu Krishnamurti reiterates in the contemporary world many of the ideas expressed in the GGS:

[with kundalini yoga there is] a certain form of increasing energy to do more mischief ... But there is a different form of [becoming]... *that can only happen when the self is not*. Then there is a totally different kind of energy. To keep the mind fresh and young, alive. *And that can only come when there is absolutely no sense of the self*... because the self, the me, the *center* is in constant conflict, right?, wanting not wanting, creating *dualities*... [emphasis added]

⁵⁴ On August 3, 1857, Frederick Douglass delivered a “West India Emancipation” speech at Canandaigua, New York.

⁵⁵ See Bhogal (2011; 2010)

⁵⁶ Figures like Yogi Adityanath, the chief minister of Uttar Pradesh, are a far cry from any actual *jog*, despite being also the head monk/priest at the Gorakhnath Math in Gorakhpur. He is, rather, a crude firebrand for far-right Hindutva majoritarian politics, and whose youth organization (Hindu Yuva Vahini) has instigated violence against minority mainly Muslim communities. The politicization of such “*raaj-jogis*” is not my focus here. And though some may argue that Sant Jarnail Singh Bhindranwale was similar, i.e., only political with no saintliness, I offer my rebuttal in Bhogal (2011) and elaboration (2012b). Here *raaj-jog* cannot be divorced from political violence and terrorism whether state-sponsored or from freedom fighters, for the modern nation state cannot countenance political theologies of the minorities.

Inner cleansing techniques, raising Kundalini energy (*bhuiangam*),
inhaling, exhaling and holding the breath by the force of the mind –
by such hypocritical (*paakhand*) practices Dharmic love for God (*hari*) is not produced;
Only through *gur-shabad* is the sublime ecstasy (*maha-a-ras*) found.

(GGS 1043 *Maaruu* M1)

All medicines and remedies, mantras and Tantras are nothing more than ashes.
Enshrine the Creator within your heart.

(GGS 196 *Gaurii* M5)

Kabir, you have not shaved your mind, so why do you shave your head?

(GGS 1369 *Salok*, Bhagat Kabiir Jii)

One could describe the general transformation of yoga from pre-modern *jog* to modern mainstream postural yoga as a shift from what kind of (*samaadhic*) mind the body yearns to what kind of body the ego-mind desires. Today, the past's psychological “tasteless stone of Yoga” has acquired quite a physically-sensual taste.⁵⁷ Krishnamurti however, refuses the Western desire for the “mystic East's” *tantra* and *kundalini* practices, refusing its orientalism of the “Zen Mind.”⁵⁸ There is now also the more common orientalist desire for the “Yoga Body”. Though both the physicalization and orientalizing of modern yoga have received critique, both critiques are tropes within the GGS.

We have already noted *gur-sikhi*'s critique of yoga and meditation, as well as the Gurus' acerbic dismissal of religious spectacle (“outward show”).⁵⁹ Guru Nanak's oddly familiar critique of the paraphernalia of yogic cults is therefore equally applicable today as it was five centuries ago.⁶⁰

⁵⁷ GGS 966 *Raamakalii* Balavandi te Sattaa. Cf. the many verses stating the incomparable taste of God's Essence that leaves one wonderstruck and more importantly satiated – as no other taste can: GGS 180 *Gaurii Guaarerii* M5

⁵⁸ These terms are taken from Thompson in Horton & Harvey (2012). Others have labelled these “Postural” (Singleton 2010) and “denominational” (Michelis 2008) or “spiritual” (Jain 2015). I use “Zen Mind” and “Yoga Body” as monikers denoting large transnational movements (on the one hand New Thought, Mysticism, Spiritualism, Esotericism, Mantra-Meditation, and on the other Body Building, Fitness Gym Culture and Modern Postural Yoga, respectively).

⁵⁹ GGS 556 *Bihagaraa* M3

⁶⁰ “Yoga is not the patched coat [*leggings*], Yoga is not the walking stick [*yoga mat*]. Yoga is not smearing the body with ashes [*nor done in 100 degree Fahrenheit rooms*]. Yoga is not the ear-rings [*incense or candles*], and not the shaven head [*six pack abs or the splits*]. Yoga is not the blowing of the horn [*New Age “spiritual” soothing music*]. Remaining unperturbed amidst worldly seductions – this is the way to attain Yoga” (GGS 730 *Suuhii* M1). Such observations can lead to humorous critiques: “If yoga could be attained by wandering around naked, then all the deer of the forest would be liberated”

Indeed, the GGS is perhaps the only comprehensive and sustained Indic critique of *jog*, and as such presents a clear lacuna in Western scholarship in general and yoga studies in particular. Even recent works charting the history of Yoga's invented mental and physical modern forms (from Vivekananda's mid 1890's "*raja-yoga*" to the contemporary transnational-Anglophone "*hatha yoga*") neglect the GGS.⁶¹ This is partly understandable as *gur-sikhii* and *yoga* (i.e., not *jog*) are rarely associated by Sikhs. The association is limited to those movements that acquiesced to modernity's splitting forces. "*Sikh yoga*" is a modern phenomenon which only Western Sikhs have partial familiarity with and Eastern Sikhs find offensive and bizarre.

Often in discussions of Sikhism and yoga two individuals are mentioned: Guru Nanak's son Sri Chand, founder of the Udaasiis (sixteenth century), and Yogi Bhajan, founder of 3HO (twentieth century), and who is solely responsible for the Western conflation of "Sikhism" and "yoga". The former practiced a form of ascetic "yoga" rejected by Guru Nanak's worldly focus. The latter's yoga is inflected by the international physical culture movement as a counter-cultural New Age "religion/dharma". Neither could be seriously entertained as having any real relation to Gur-Sikh teachings. Were one to look for figures and movements not related to "yoga" but the GGS's "*raaj-jog*", then the list is indeed much longer, including, to varying degrees: Khalsa Sikhs, Bandai Sikhs, Akalis, Nihangs, Nirankaris, Namdharis, Singh Sabha reformers, Babbar Akalis, Akali Dal, SGPC, Nanaksar Movement, Bhai Randhir Singh, Akhand Kirtani Jatha, and Babbar Khalsa.⁶² None of these, given their integration of *raaj*, are seen as yogic traditions.

Having noted the two major orientalizing discursive formations of Western modernity's appropriation of Asian "spiritual cultures", as either meditational ("Zen Mind") or postural ("Yoga Body"), the following individuals and groups can be mapped accordingly. The ease of this mapping illuminates the problematic nature of contemporary yoga from the perspective of the GGS – as such apolitical forms reveal their unacknowledged conversion to modernity.

Unrelated to *gur-sikhii* is the Radhasoami movement founded by Shiv Dyal Singh in 1861. I mention it because its conceptual vocabulary is largely taken from the GGS, for example its main focus is *surat-shabd-yoga*. However, this is literally interpreted as a "sound-current", and "secret mantras" are used in initiations, which in turn secure a hierarchy of lesser traditions, meditative

(GGS 324 *Gaurii Kabiir jii*). The familiarity stems from parallels with 19th century British colonial critique of *jogis*, internalized by influential Indians (Singleton 2010: chs. 2 and 3).

⁶¹ See Eliade 1989 [1958]; De Michelis 2008 [2004]; Phillips 2009; Singleton 2010; Jain 2015; Mallinson and Singleton 2017. Only Feuerstein's 2008 [1998] encyclopedic work contains a short, if problematic, chapter.

⁶² See Bhogal (1996)

states, and techniques. Their shift away from the Word back to mantra, elitism, initiation, exclusion and dualism reveals its divergence from the GGS, a text the tradition purports to interpret. The GGS's nondual, horizontally-inclusivist Way contrasts sharply with Radhasoami's literalist, dualistic and hierarchically-inclusivist vision.⁶³

Unlike particular turn of the 20th century movements, like Nand Singh's Nanaksar movement, 1869 and Bhai Randhir Singh's Akhand Kirtani Jatha – (who evidence aspects of asceticism, celibacy, ritualism, meditation and literalist fundamentalism), their indigeneity marked them from those who migrated to the West during the same time. For example, Bhagat Singh Thind (1892-1967) whose entry into the West, moulded him to shift to a more worldly counter-cultural frame – though both emphasized meditation.

Two movements in the West that retain the ("Zen-Mind") meditation but also develop the postural dimension of the "Yoga Body" are Harbhajan Singh Khalsa's (Yogi Bhajan's) Healthy, Happy, Holy Organization (3HO) and Professor Surinder Singh's *Raj Academy*. Both openly promote yogic techniques, using a vocabulary of *yantra*, *tantra*, *mudra* and *mantra* as well as actual practices including yogic postures (*asanas*) – the exact vocabulary displaced and dismissed by the GGS.⁶⁴ Surinder Singh further summarizes his teaching under the phrase "naad-yoga" (Yoga of Sound), a term also used by others.⁶⁵

An alternative yet complementary development to the religious form of "Sikh yoga" is its alignment to the self-help and corporate culture. For example, Davinder Singh Panesar's "Gurmat Psychotherapy" teaches "symran" in his Mindfulness Institute, offering an array of programs (MM: mindfulness in management, MBBM: Mindfulness based business management, MBCT: mindfulness based cognitive therapy, MBSM: mindfulness-based stress management, DMM: Diabetes Management with Mindfulness). These programs employ a "groundbreaking combination

⁶³ See Zapart (*forthcoming*) who makes this point forcefully and convincingly.

⁶⁴ GGS 766 *Suhi* M1: "I know nothing of Tantras, mantras and hypocritical rituals; enshrining Ram within my heart, my mind is satisfied./ The ointment of *naam* is only understood by one who realizes *sach* through *gur-shabad*"; GGS 184 *Gaurii Guaarerii* M5: "Mantras, tantras, all-curing medicines and acts of atonement, are all in the Name of the Lord (*han*), the Support of the soul and the breath of life. I have obtained the true wealth of the *Hari*'s Love."

⁶⁵ I have been engaged in a long, on-going dialogue about this phrase, that does not occur in the GGS, with leading figures within Sikh musicology: Bhai Baldeep Singh (Chairman of the Anād Foundation, founder of Anād Khaṇḍ: Conservatory of Arts, Aesthetics, Cultural Traditions and Developmental Studies, and Dean of Faculty of Humanities & Religious Studies at Guru Nanak Dev University) as well as, and especially with, Dr. Francesca Cassio (Sardarni Harbans Kaur Chair of Sikh Musicology, Hofstra University) about my concerns along the lines of the argument put forth here.

of tried and tested techniques from many wisdom traditions with cognitive experiential learning exercises".⁶⁶

The above movements operate squarely within colonial modernity's Western frame which permeates their ethos. This frame, because of its coercive vectors of capitalist power (commodification, consumption, technique-ization, orientalism, and individualism), gives such movements little choice but to invent "traditions and techniques". A particular "technique-ization" of *gur-sikhii* found among a number of Sikh groups like the Akhand Kirtani Jatha and various contemporary *kirtan jathas*, *sat-sangis*, seem to have misunderstood some hymns of the Gurus'. Let us take one example. A particular hymn by Guru Arjan begins describing a Gur-Sikh's loving attention to the Guru, such that he "remembers the Guru with each and every breath". This has been interpreted by some as a particular technique.⁶⁷ However such a reading makes the mistake of decontextualization, ignoring the poetic structure of the hymns. Many hymns begin with a first line operating as a setting the theme rather than with propositional teaching. The first line is followed by a pause (*rahaa*). This *rahaa* signifies a key insight that will be expounded upon in the main body of the hymn; the hymn's following verses are therefore exegetical. Thus, as the hymn clarifies, what follows is not a detailed explanation of a meditation technique or instructions of how to regulate one's breath, nor a justification of why this "*pranayama*" is superior to others, but quite the contrary; the hymn offers a simple listing of a very mundane praxis of humble service. "Remembering him with each breath" does not mean that there is actually a technique to remember Him, but refers to the infusion of quotidian praxis with love: to lovingly "carry water", "grind corn", "wave a fan over him", "wash his feet and drink the water."

I cannot stress enough how contrary to the hymn's structure and content such readings of "yogic" technique are; it is equivalent to making carrying water or grinding corn *the* "sacred" technique of *gur-sikhii*. Such selective and literalist readings (would similarly) ignore the hymn's emphasis on love and humility as existential modes of being. If the Guru, Word and Name are not particular experiences, but the ground of experience itself, then any experience may trigger that connection. The unavoidable "arbitrariness" this presents is persistently missed by such groups and their misinterpretations. Furthermore, "one's troubles, conflicts, fears, doubts and pains" are not dispelled by mastery of a technique, but by "His all-powerful love and grace"; self-power (*karam*) is to be understood within the context of Other-power (*nadar, parasaad*).

⁶⁶ <http://www.symran.com/about.html>, (accessed March 22, 2019)

⁶⁷ GGS 239-40 *Gaurii* M5

Contrary to the highly selective readings to extract robust techniques (and thus benefit from claims of authenticity and authority), no specific technique or techniques are given in the GGS. On the contrary, nothing additional is required to be compassionate, kind, loving, courageous, etc., for it's a matter of application of these common attributes that all have, not possessing one technique over others. This is why the Gurus switch from the prescription of techniques to the praxis of the way: to meditate (*dhiaai*), to discriminate/contemplate (*viicharia*), to remember (*simaran*), to love (*piaar*), to attach one's mind to, to focus attention (*cit laai*), to search (*bhaalaai*) for the Lord within the heart, and lovingly attune oneself to (*har liv laai*), to return to one's home (*gharu jaai*), to find the palace of love/ecstasy (*pagah rang mahali*), to meet the Guru (*guru mele*), to abandon hypocrisy, greed (*paakhand lobh tajaai*) and doubt (*bhram gavaai*), to associate with the holy congregation (*mil sangatii*), to listen to the teachings of the Guru (*gura kii sikh sunaai*), to take the supplies of the Lord's Name and obtain honor (*kharacu liiaa pati paai*), to surrender to and obey the Guru (*gur manniaa*), to offer prayers (*gur aagai kari jodarii*), to practice the truth (*sach kamai*) because it is a ladder to the Guru (*gur ki paurii saaca*), to sing His praises (*gun gavai*), to give one's mind to the guru (*man diuaa*), to attach one's mind to the truth (*man sacai laaiaa*). Each one of these actions ranging from meditation (*jog*) to singing his praise (*bhagati*), are still not to be made into techniques. Without the Name, all would fail. The inherent deconstructive and existential nature of the Name (as the nameless), Word (as unsystematizable) and Guru (as everywhere there but hidden) will not allow such a reduction to technique that modernity's individualism demands.

Conclusion

He is not won over by music, (esoteric) sounds or the Vedas.

He is not won over by mindfulness (*suratii*), gnosis (*giaanii*) or Yoga.

GGS 1237 *Saaranga M1*

In this hymn Guru Nanak goes on to list other actions and ideals that do not align the individual to the One: "feeling sad", "beauty, wealth, pleasures", "being naked", "shrines", "charity", "living alone in the wilderness", "fighting and dying as a warrior". This may on the surface seem to contradict the earlier emphasis on all manner of quotidian actions being potential pathways to God/Ikk. However, there is no contradiction for both lists offer the same conclusion.

One must humble the ego-self such that all actions are infused by love and guided by *gur-shabad* and *naam*. “The True One is won over by becoming the dust of the masses”, that is, “only by His Name”. The Gurus were acutely aware that they made affirmative suggestions (like meditate on Him, praise Him, remember Him etc), and hence also sought to undercut any and all suggestions by emphasizing the limitless nature of the Name, Word and Guru. This constant deconstructive critique at the heart of the GGS, one that refuses to be tamed into any kind of salve or technique, is the very antithesis of modern consumerism hungry for the next best technique or system.

As love or character can never be reduced to a technique, nor can wisdom be reduced to knowledge, or *phronesis* to that of *techne*,⁶⁸ so it is with *naam* and *gur-shabad* that deconstruct any such technique-ization that might divorce love from justice. However, it remains undeniable that codified techniques are often more popular than the path of *loving* justice or *just* love. I propose a few suggestions of why this might be so. One, the former is easier to do and is goal-driven, the latter is very difficult and wearisome given its perpetuity. Two, mastery over the former is easier to demonstrate than the latter; many can become masters of techniques, rare are those who actually master their vices or change society (for the better). Three, and most important of all, mastering a technique is possible precisely because the habituated ego and its inherently dualistic consciousness are left largely (if not wholly) unchallenged and intact. Techniques bolster the ego.

Jog in *gur-sikhi* emerges, then, not as a new method, or set of techniques, but as a perennial philosophy: of the drop merging back into the ocean.⁶⁹ But this drop (as part of the water cycle: precipitation–evaporation–condensation–transpiration) is re-understood taking its union (*aasan*) within the midst of worldly entanglements and responsibilities (*takhat*) to express *raaj-jog*’s political mysticism. Connecting the drop and the sea, is the long and unique journey of meandering rivers (cutting across all human binaries), that chart the very context in which the Name can be engaged and lived.

Lastly, given the refrain throughout the GGS that the one who presumes to describe God, the Way, should be known as the “greatest fool amongst fools”, then anyone performing a definitive exegesis of the GGS carries the real risk of such a moniker.⁷⁰ Present author included.

⁶⁸ See Bhogal (2001).

⁶⁹ See Bhai Nand Lal’s *Zindagi Naamaa* (2003: 123-5): “Though drop merges with the ocean” [v.289]... yet the wave (*lahir*) in the sea (*saagar*), still evidences a conspicuous difference (*baraa farak*) from it. [v.296].

⁷⁰ GGS 6 *Japu* M1

Acknowledgements

I would like to thank Prabhsharanbir Singh, Puminder Singh, Harjeet Singh and especially Sophie Hawkins for their feedback on an earlier version of this paper.

Biography

Dr. Balbinder Singh Bhogal is a professor in Religion and holder of the Sardarni Kuljit Kaur Bindra Chair in Sikh Studies (Hofstra University, NY). Area: Indic religions, specializing in Sikhi(sm). The tensions between hermeneutics and deconstruction; Religion and Secularism; Animal and Saint; Mysticism and Politics; Postcolonial and Decolonial, animate his work.

Glossary of Sikh Terms

<i>Aap-gavai</i>	-	Ego-loss; disciplining, decentering, deconditioning the ego-mind
<i>Aasan</i>	-	Seat of subjective liberation; inner sovereignty over the ego;
<i>Aasana</i>	-	Seat; posture; postures
<i>Dhiaan</i>	-	meditation as remembrance of the One in the Many
<i>Dubidhaa</i>	-	duality; otherness; forgetting the One, remembering only the many
<i>Gurmukh</i>	-	He who shifts from “facing-Ego” to “facing-the-Guru”
<i>Guru</i>	-	human guide; God; natural law; true and only Sovereign
<i>Gur-sikhi</i>	-	Guru-directed un/learning
<i>Gur-Sikh</i>	-	The tradition of the Sikh Gurus
<i>Haumai</i>	-	“I-mind”; ego; individuation
<i>Hukam</i>	-	Will, Order, Command; natural law; temporality
<i>Ikk Oankaar</i>	-	One (before space-time); One as (space-time) Many
<i>Jog</i>	-	Sikh critique of yoga; yoga is <i>simaran</i> and <i>sahaj</i>
<i>Jogii-bhogii</i>	-	Ascetic-Sensuality; union of other-wordly asceticism with worldly pleasures
<i>Karam</i>	-	action; grace
<i>Maaiaa</i>	-	delusion generated by the individuation (<i>haumai</i>); dualism
<i>Man</i>	-	mind; heart
<i>Manmukh</i>	-	He who remains “facing-Ego”
<i>Mukti</i>	-	Release; enlightenment; inner liberation and outer and liberty
<i>Naam</i>	-	Name of the Nameless, God, The One; the fabric of existence
<i>Naam-simaran</i>	-	Constant awareness of the One in the Many; unconscious within conscious
<i>Naam-maarag</i>	-	Way of the Name
<i>Nadar</i>	-	grace; favorable glance (of God); “Other-power”
<i>Niaau</i>	-	Justice; justice as love (never only as law)
<i>Raaj-jog</i>	-	Royal-Yoga; political mysticism; rule of love as justice
<i>Sacaa-patishaah</i>	-	True Sovereign; sovereign as saint
<i>Saciaaraa</i>	-	One who lives truthfully; performs true deeds
<i>Sahaj</i>	-	Equipoise, effortless, natural, spontaneous (recollection of One in Many)
<i>Sant-sipaahii</i>	-	Saint-Soldier; love and justice personified
<i>Sevaa</i>	-	devoted care of the other; Selfless love
<i>Shabad</i>	-	Word; hymn; Word of the Guru; Word as Guru
<i>Sikh</i>	-	A being devoted to un/learning, listening, loving

<i>Sikhism</i>	-	Gur-Sikh tradition converted to a “religion”
<i>Sikhi(sm)</i>	-	Decolonial Sikhism aimed at re-creating <i>gur-sikhi</i>
<i>Takhat</i>	-	Throne of objective liberty; outer sovereignty of many as part of the One
<i>Upaai, Upaavaa-</i>	-	stratagem; expedient means; contrivances; technique
<i>Vad-bhaagii</i>	-	Great good fortune
<i>Vismaad</i>	-	Wonder; life as an irresolvable, inexplicable wonder of the Guru

Appendix of Quotes from Guru Granth Sahib

GGS 1 *Japu* M1

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

GGS 3 *Japu* M1

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

GGS 4 *Japu* M1

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥
ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥
ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥
ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

GGS 6 *Japu* M1

ਜੇ ਕੋ ਆਖੈ ਬੋਲਵਿਗਾਡੁ ॥
ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

GGS 8 *Japu* M1

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥
ਅਹਰਹਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪੁ ਤਾਉ ॥
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

GGS 9 *Aasaa* M1

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥
ਆਖਿਣ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥
ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥
ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ ॥੧॥

GGS 14 *Siriiraagu M1*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਸਿਰੀਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ ੧ ਘਰੁ ੧ ॥
ਮੇਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥
ਕਸਤੂਰਿ ਕੁੰਗੂ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੧॥
ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥
ਮੈ ਆਪਣਾ ਗੁਰੂ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ ॥੧॥ ਰਹਾਉ ॥
ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜਤੀ ਪਲਥਿ ਲਾਲ ਜੜਾਉ ॥
ਮੋਹਣੀ ਮੁਖਿ ਮਣੀ ਸੋਹੈ ਕਰੇ ਰੰਗਿ ਪਸਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੨॥
ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥
ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੩॥
ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਉ ॥
ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੪॥੧॥

GGS 25 *Siriiraagu M1*

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥
ਏਕਾ ਸੁਰਤਿ ਜੇਤੇ ਹੈ ਜੀਅ ॥
ਸੁਰਤਿ ਵਿਹੂਣਾ ਕੋਇ ਨ ਕੀਅ ॥
ਜੇਹੀ ਸੁਰਤਿ ਤੇਹਾ ਤਿਨ ਰਾਹੁ ॥
ਲੇਖਾ ਇਕੋ ਆਵਰੁ ਜਾਹੁ ॥੧॥
ਕਾਹੇ ਜੀਅ ਕਰਹਿ ਚੜੁਰਾਈ ॥
ਲੇਵੈ ਦੇਵੈ ਢਿਲ ਨ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

GGS 60 *Siriiraagu M1*

ਮਨ ਰੇ ਕਿਉ ਛੂਟਹਿ ਬਿਨੁ ਪਿਆਰ ॥
ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਬਖਸੇ ਭਗਤਿ ਭੰਡਾਰ ॥੧॥ ਰਹਾਉ ॥
ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਮਛਲੀ ਨੀਰ ॥
ਜਿਉ ਅਧਿਕਉ ਤਿਉ ਸੁਖੁ ਘਣੋ ਮਨਿ ਤਨਿ ਸਾਂਤਿ ਸਰੀਰ ॥
ਬਿਨੁ ਜਲ ਘੜੀ ਨ ਜੀਵਈ ਪ੍ਰਭੁ ਜਾਣੈ ਅਭ ਪੀਰ ॥੨॥

GGS 62 *Siriiraagu M1*

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥...
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਛੂਟੈ ਸਬਦੁ ਕਮਾਇ ॥੮॥੧੪॥

GGS 67 *Siriiraagu Guru Amar Das*

ਖਟੁ ਦਰਸਨ ਜੋਗੀ ਸੰਨਿਆਸੀ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਏ ॥
ਸਤਿਗੁਰ ਸੇਵਹਿ ਤਾ ਗਤਿ ਮਿਤਿ ਪਾਵਹਿ ਹਰਿ ਜੀਉ ਮੰਨਿ ਵਸਾਏ ॥
ਸਚੀ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਗੈ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ ॥੫॥

GGS 68 *Siriiraagu* M3

ਸਹਜੇ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਸਚੀ ਕਾਰ ਕਮਾਇ ॥
ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਪਾਇਆ ਸਹਜੇ ਰਹੇ ਸਮਾਇ ॥੪॥
ਮਾਇਆ ਵਿਚਿ ਸਹਜੁ ਨ ਉਪਜੈ ਮਾਇਆ ਢੂਜੈ ਭਾਇ ॥

GGS 70 *Siriiraagu* M5

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਚਾਰਿ ਮੁਖਾਗਰ ਬਿਚਰੇ ॥
ਤਪੇ ਤਪੀਸਰ ਜੋਗੀਆ ਤੀਰਥਿ ਗਵਨੁ ਕਰੇ ॥
ਖਣੁ ਕਰਮਾ ਤੇ ਦੁਗੁਣੇ ਪੂਜਾ ਕਰਤਾ ਨਾਇ ॥
ਰੰਗੁ ਨ ਲਗੀ ਪਾਰਬ੍ਰਹਮ ਤਾ ਸਰਪਰ ਨਰਕੇ ਜਾਇ ॥੫॥

GGS 71 *Siriiraagu* M5

ਜਾਨਉ ਨਹੀ ਭਾਵੈ ਕਵਨ ਬਾਤਾ ॥
ਮਨ ਖੋਜਿ ਮਾਰਗੁ ॥੧॥ ਰਹਾਉ ॥
ਪਿਆਨੀ ਧਿਆਨੁ ਲਾਵਹਿ ॥
ਗਿਆਨੀ ਗਿਆਨੁ ਕਮਾਵਹਿ ॥
ਪ੍ਰਭੁ ਕਿਨ ਹੀ ਜਾਤਾ ॥੧॥
ਭਗਉਤੀ ਰਹਤ ਜੁਗਤਾ ॥
ਜੋਗੀ ਕਹਤ ਮੁਕਤਾ ॥
ਤਪਸੀ ਤਪਹਿ ਰਾਤਾ ॥੨॥
ਮੋਨੀ ਮੋਨਿਧਾਰੀ ॥
ਸਨਿਆਸੀ ਬ੍ਰਹਮਚਾਰੀ ॥
ਉਦਾਸੀ ਉਦਾਸਿ ਰਾਤਾ ॥੩॥
ਭਗਤਿ ਨਵੈ ਪਰਕਾਰਾ ॥
ਪੰਡਿਤੁ ਵੇਦੁ ਪੁਕਾਰਾ ॥
ਗਿਰਸਤੀ ਗਿਰਸਤਿ ਧਰਮਾਤਾ ॥੪॥
ਇਕ ਸਬਦੀ ਬਹੁ ਰੂਪਿ ਅਵਧੂਤਾ ॥
ਕਾਪੜੀ ਕਉਤੇ ਜਾਗੂਤਾ ॥
ਇਕਿ ਤੀਰਥਿ ਨਾਤਾ ॥੫॥
ਨਿਰਹਾਰ ਵਰਤੀ ਆਪਰਸਾ ॥
ਇਕਿ ਲੂਕਿ ਨ ਦੇਵਹਿ ਦਰਸਾ ॥
ਇਕਿ ਮਨ ਹੀ ਗਿਆਤਾ ॥੬॥
ਘਾਟਿ ਨ ਕਿਨ ਹੀ ਕਹਾਇਆ ॥
ਸਭ ਕਹਤੇ ਹੈ ਪਾਇਆ ॥
ਜਿਸੁ ਮੇਲੇ ਸੋ ਭਗਤਾ ॥੭॥
ਸਗਲ ਉਕਤਿ ਉਪਾਵਾ ॥
ਤਿਆਗੀ ਸਰਨਿ ਪਾਵਾ ॥
ਨਾਨਕੁ ਗੁਰ ਚਰਣਿ ਪਰਾਤਾ ॥੮॥੨॥੨੨॥

GGS 114 *Majha* M3

ਆਪੇ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਏ ॥

GGS 139 *Maajha* M2

ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥
ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥
ਜੀਕੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥
ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥...
ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੋਇ ॥ (੧੩੯-੪, ਮਾਝ, ਮੂੰ ੨)

GGS 147 *Maajha*, M2

ਵਿਣੁ ਸਚੇ ਸਭੁ ਕੁੜੁ ਕੁੜੁ ਕਮਾਈਐ ॥

GGS 153 *Gaurii* M1

ਉਲਟਿਓ ਕਮਲੁ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿ ॥
ਅੰਮ੍ਰਿਤ ਧਾਰ ਗਗਨਿ ਦਸ ਦੁਆਰਿ ॥
ਤ੍ਰਿਭਵਣੁ ਬੇਧਿਆ ਆਪਿ ਮਰਾਰਿ ॥੧॥
ਰੇ ਮਨ ਮੇਰੇ ਭਰਮੁ ਨ ਕੀਜੈ ॥
ਮਨਿ ਮਾਨਿਐ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਜੈ ॥੧॥ ਰਹਾਉ ॥
ਜਨਮੁ ਜੀਤਿ ਮਰਣਿ ਮਨੁ ਮਾਨਿਆ ॥
ਆਪਿ ਮੂਆ ਮਨੁ ਮਨ ਤੇ ਜਾਨਿਆ ॥
ਨਜਰਿ ਭਈ ਘਰੁ ਘਰ ਤੇ ਜਾਨਿਆ ॥੨॥
ਜਤੁ ਸਤੁ ਤੀਰਥੁ ਮਜਨੁ ਨਾਮਿ ॥
ਅਧਿਕ ਬਿਥਾਰੁ ਕਰਉ ਕਿਸੁ ਕਾਮਿ ॥
ਨਰ ਨਾਰਾਇਣ ਅੰਤਰਜਾਮਿ ॥੩॥
ਆਨ ਮਨਉ ਤਉ ਪਰ ਘਰ ਜਾਉ ॥
ਕਿਸੁ ਜਾਚਉ ਨਾਹੀ ਕੋ ਥਾਉ ॥
ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਉ ॥੪॥੮॥

GGS 766 *Suuhii* M1

ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਜਾਣਾ ਰਾਮੁ ਰਿਦੈ ਮਨੁ ਮਾਨਿਆ ॥
ਅੰਜਨੁ ਨਾਮੁ ਤਿਸੈ ਤੇ ਸੂਝੈ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਨਿਆ ॥੪॥

GGS 180 *Gaurii Guaarerii* M5

ਹਰਿ ਰਸ ਕਾ ਤੂੰ ਚਾਖਹਿ ਸਾਦੁ ॥
ਚਾਖਤ ਹੋਇ ਰਹਹਿ ਬਿਸਮਾਦੁ ॥੧॥

GGS 184 *Gaurii Guaarerii* M5

ਮੰਤੁ ਤੰਤੁ ਅਉਖਧੁ ਪੁਨਹਚਾਰੁ ॥ ਪੰਨਾ ੧੮੫
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਅ ਪ੍ਰਾਨ ਅਧਾਰੁ ॥
ਸਾਚਾ ਧਨੁ ਪਾਇਓ ਹਰਿ ਰੰਗਿ ॥
ਦੁਤਰੁ ਤਰੇ ਸਾਧ ਕੈ ਸੰਗਿ ॥੩॥

GGS 196 *Gaurii* M5

ਅਉਖਧ ਮੰਤ੍ਰ ਤੰਤ ਸਭਿ ਛਾਰੁ ॥

ਕਰਣੈਹਾਰੁ ਰਿਦੇ ਮਹਿ ਧਾਰੁ ॥੩॥

GGS 200 *Gaurii M5*

ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਹਰਿ ਨਾਉ ॥

GGS 208 *Gaurii M5*

ਜੋਗ ਜੁਗਤਿ ਸੁਨਿ ਆਇਓ ਗੁਰ ਤੇ ॥
ਮੋ ਕਉ ਸਤਿਗੁਰ ਸਬਦਿ ਬੁਝਾਇਓ ॥੧॥ ਰਹਾਉ ॥ ...
ਪੰਚ ਚੇਲੇ ਮਿਲਿ ਭਏ ਇਕੜਾ ਏਕਸੁ ਕੈ ਵਸਿ ਕੀਏ ॥ ...
ਜਹ ਭਉ ਨਾਹੀ ਤਹਾ ਆਸਨੁ ਬਾਧਿਓ ਸਿੰਗੀ ਅਨਹਤ ਬਾਨੀ ॥

GGS 219 *Gaurii M9*

ਸਾਧੋ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥
ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ ਯਾ ਤੇ ਬਿਚੁ ਨ ਰਹਾਈ ॥੧॥ ਰਹਾਉ ॥
ਕਠਨ ਕਰੋਧ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਜਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ ॥
ਰਤਨੁ ਗਿਆਨੁ ਸਭ ਕੋ ਹਿਰਿ ਲੀਨਾ ਤਾ ਸਿਉ ਕਛੁ ਨ ਬਸਾਈ ॥੧॥
ਜੋਗੀ ਜਤਨ ਕਰਤ ਸਭਿ ਹਾਰੇ ਗੁਨੀ ਰਹੇ ਗੁਨ ਗਾਈ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਭਏ ਦਇਆਲਾ ਤਉ ਸਭ ਬਿਧਿ ਬਨਿ ਆਈ ॥੨॥੪॥

GGS 234 *Gaurii Puurabii M4*

ਮਨ ਕਰਹਲਾ ਅਤਿ ਨਿਰਮਲਾ ਮਲੁ ਲਾਗੀ ਹਉਮੈ ਆਇ ॥
ਪਰਤਖਿ ਪਿਰੁ ਘਰਿ ਨਾਲਿ ਪਿਆਰਾ ਵਿਛੜਿ ਚੋਟਾ ਖਾਇ ॥੩॥
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਹਰਿ ਰਿਦੈ ਭਾਲਿ ਭਾਲਾਇ ॥
ਉਪਾਇ ਕਿਤੈ ਨ ਲਭਾਈ ਗੁਰੁ ਹਿਰਦੈ ਹਰਿ ਦੇਖਾਇ ॥੪॥
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਦਿਨੁ ਰੈਣਿ ਹਰਿ ਲਿਵ ਲਾਇ ॥
ਘਰੁ ਜਾਇ ਪਾਵਹਿ ਰੰਗ ਮਹਲੀ ਗੁਰੁ ਮੇਲੇ ਹਰਿ ਮੇਲਾਇ ॥੫॥
ਮਨ ਕਰਹਲਾ ਤੂੰ ਮੀਤੁ ਮੇਰਾ ਪਾਖੰਡ ਲੋਭੁ ਤਜਾਇ ॥
ਪਾਖੰਡ ਲੋਭੀ ਮਾਰੀਐ ਜਮ ਢੰਡੁ ਦੇਇ ਸਜਾਇ ॥੬॥
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰਾਨ ਤੂੰ ਮੈਲੁ ਪਾਖੰਡੁ ਭਰਮੁ ਗਵਾਇ ॥
ਹਰਿ ਅੰਮ੍ਰਿਤ ਸਰੁ ਗਰਿ ਪੁੱਰਿਆ ਮਿਲਿ ਸੰਗਤੀ ਮਲੁ ਲਹਿ ਜਾਇ ॥੭॥
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਾਇ ॥
ਇਹੁ ਮੋਹੁ ਮਾਇਆ ਪਸਰਿਆ ਅੰਤਿ ਸਾਥਿ ਨ ਕੋਈ ਜਾਇ ॥੮॥
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਸਾਜਨਾ ਹਰਿ ਖਰਚੁ ਲੀਆ ਪਤਿ ਪਾਇ ॥
ਹਰਿ ਦਰਗਹ ਪੈਨਾਇਆ ਹਰਿ ਆਪਿ ਲਇਆ ਗਲਿ ਲਾਇ ॥੯॥
ਮਨ ਕਰਹਲਾ ਗੁਰਿ ਮੰਨਿਆ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ ॥
ਗੁਰ ਆਗੈ ਕਰਿ ਜੋਦੜੀ ਜਨ ਨਾਨਕ ਹਰਿ ਮੇਲਾਇ ॥੧੦॥੧॥

GGS 236 *Gaurii M5*

ਸਾਜਨੁ ਦੁਸਟੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ ॥
ਜੇਤਾ ਬੋਲਣੁ ਤੇਤਾ ਗਿਆਨੈ ॥
ਜੇਤਾ ਸੁਨਣਾ ਤੇਤਾ ਨਾਮੁ ॥
ਜੇਤਾ ਪੇਖਣੁ ਤੇਤਾ ਧਿਆਨੁ ॥੨॥
ਸਹਜੇ ਜਾਗਣੁ ਸਹਜੇ ਸੋਇ ॥

GGS 239-40 *Gaurii M5*

ਗਉੜੀ ਮਹਲਾ ੫ ॥ (੨੩੯-੧੫)
ਤਿਸੁ ਗੁਰ ਕਉ ਸਿਮਰਉ ਸਾਸਿ ਸਾਸਿ ॥
ਗੁਰੂ ਮੇਰੇ ਪ੍ਰਾਣ ਸਤਿਗੁਰੂ ਮੇਰੀ ਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥
ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਦੇਖਿ ਜੀਵਾ ॥
ਗੁਰ ਕੇ ਚਰਣ ਧੋਇ ਧੋਇ ਪੀਵਾ ॥੧॥
ਗੁਰ ਕੀ ਰੇਣੁ ਨਿਤ ਮਜਨੁ ਕਰਉ ॥
ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਹਰਉ ॥੨॥
ਤਿਸੁ ਗੁਰ ਕਉ ਝੂਲਾਵਉ ਪਾਖਾ ॥
ਮਹਾ ਅਗਨਿ ਤੇ ਹਾਥੁ ਦੇ ਰਾਖਾ ॥੩॥
ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਢੋਵਉ ਪਾਣੀ ॥
ਜਿਸੁ ਗੁਰ ਤੇ ਅਕਲ ਗਤਿ ਜਾਣੀ ॥੪॥
ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਪੀਸਉ ਨੀਤ ॥
ਜਿਸੁ ਪਰਸਾਦਿ ਵੈਰੀ ਸਭ ਮੀਤ ॥੫॥ ਪੰਨਾ ੨੪੦
ਜਿਨਿ ਗੁਰਿ ਮੋ ਕਉ ਦੀਨਾ ਜੀਉ ॥
ਆਪੁਨਾ ਦਾਸਰਾ ਆਪੇ ਮੁਲਿ ਲੀਉ ॥੬॥
ਆਪੇ ਲਾਇਓ ਅਪਨਾ ਪਿਆਰੁ ॥
ਸਦਾ ਸਦਾ ਤਿਸੁ ਗੁਰ ਕਉ ਕਰੀ ਨਮਸਕਾਰੁ ॥੭॥
ਕਲਿ ਕਲੇਸ ਭੈ ਭੁਮ ਦੁਖ ਲਾਘਾ ॥
ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਗੁਰੁ ਸਮਰਾਘਾ ॥੮॥੯॥

GGS 262 *Gaurii Sukhamanii M5*

ਸਰਬ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ॥੨॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਿਆਨੁ ਧਿਆਨੁ ਤਤੁ ਬੁਧਿ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਜਪ ਤਪ ਪੂਜਾ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨਸੈ ਦੁਜਾ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤੀਰਥ ਇਸਨਾਨੀ ॥

GGS 274 *Gaurii Sukhamanii M5*

ਬੀਜ ਮੰਦ੍ਰ ਸਰਬ ਕੋ ਗਿਆਨੁ ॥
ਚਹੁ ਵਰਨਾ ਮਹਿ ਜਪੈ ਕੋਊ ਨਾਮੁ ॥
ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ ॥...
ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ ॥
ਕਾਹੂ ਜੁਗਤਿ ਕਿਤੈ ਨ ਪਾਈਐ ਧਰਮਿ ॥
ਨਾਨਕ ਤਿਸੁ ਮਿਲੈ ਜਿਸੁ ਲਿਖਿਆ ਧੁਰਿ ਕਰਮਿ ॥੫॥

GGS 284 *Gaurii Sukhamanii M5*

ਰਾਜ ਮਹਿ ਰਾਜੁ ਜੋਗ ਮਹਿ ਜੋਗੀ ॥
ਤਪ ਮਹਿ ਤਪੀਸਰੁ ਗ੍ਰਿਹਸਤ ਮਹਿ ਭੋਗੀ ॥

GGS 324 *Gaurii Bhagat Kabiir jii*

ਨਗਨ ਫਿਰਤ ਜੋ ਪਾਈਐ ਜੋਗੁ ॥

ਬਨ ਕਾ ਮਿਰਗੁ ਮੁਕਤਿ ਸਭੁ ਹੋਗੁ ॥੧॥

GGS 359 *Aasaa* M1

ਜੋ ਕਿਛੁ ਕਰੈ ਭਲਾ ਕਰਿ ਮਾਨਉ ਸਹਜ ਜੋਗ ਨਿਧਿ ਪਾਵਉ ॥੧॥

GGS 370 *Aasaa* M5

ਸਹਜ ਗੁਫਾ ਮਹਿ ਆਸਣ ਬਾਧਿਆ ॥

GGS 385 *Aasaa* M5

ਜਿਨਿ ਤੂੰ ਜਾਤਾ ਸੋ ਗਿਰਸਤ ਉਦਾਸੀ ਪਰਵਾਣੁ ॥

GGS 409 *Aasaa Aasaavarii* M5

ਬਿਰ ਬਿਰ ਚਿਤ ਬਿਰ ਹਾਂ ॥
ਬਨੁ ਗ੍ਰਿਹੁ ਸਮਸਰਿ ਹਾਂ ॥...
ਰਾਜਨ ਜੋਗੁ ਕਰਿ ਹਾਂ ॥
ਕਹੁ ਨਾਨਕ ਲੋਗ ਅਲੋਗੀ ਰੀ ਸਖੀ ॥੨॥੧॥੧੫੭॥

GGS 466 *Aasaa* M2

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥

GGS 513 *Guuarii kii Vaara* M3

ਜੋਗੀ ਜੰਗਮ ਸੰਨਿਆਸੀ ਭੁਲੇ ਓਨਾ ਅਹੰਕਾਰੁ ਬਹੁ ਗਰਬੁ ਵਧਾਇਆ ॥

GGS 537 *Bihaagaraa* M9

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯ ॥
ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਊ ਜਾਨੈ ॥
ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੇ ॥੧॥ ਰਹਾਉ ॥

GGS 556 *Bihaagaraa* M3

ਤਿਸੁ ਜੋਗੀ ਕੀ ਨਗਰੀ ਸਭੁ ਕੋ ਵਸੈ ਭੇਖੀ ਜੋਗੁ ਨ ਹੋਇ ॥

GGS 558 *Vadhansu* M3

ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੈ ਮਨੁ ਹਛਾ ਨ ਹੋਇ ॥...
ਸਿਧਾ ਕੇ ਆਸਣ ਜੇ ਸਿਖੈ ਇੰਦੀ ਵਸਿ ਕਰਿ ਕਮਾਇ ॥
ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਇ ॥੨॥
ਇਸੁ ਮਨ ਕਉ ਹੋਰੁ ਸੰਜਮੁ ਕੇ ਨਾਹੀ ਵਿਣੁ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਇ ॥
ਸਤਗੁਰਿ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੩॥
ਭਣਤਿ ਨਾਨਕੁ ਸਤਿਗੁਰ ਕਉ ਮਿਲਦੋ ਮਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਫਿਰਿ ਜੀਵੈ ਕੋਇ ॥
[ਮਮਤਾ ਕੀ ਮਲੁ ਉਤਰੈ ਇਹੁ ਮਨੁ ਹਛਾ ਹੋਇ ॥੪॥੧॥]

GGS 580 *Vadahansu* M1

ਕੁਦਰਤਿ ਤਖਤੁ ਰਚਾਇਆ ਸਚਿ ਨਿਬੇੜਣਹਾਰੇ ॥੨॥

GGS 641-2 *Sorathi* v.1-8, *Pauri* 2 M5

੧੬੮ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੬੪੧-੬੬)

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁੰਗਮ ਸਾਧੇ ॥

ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥੧॥

ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ ਰਹਾਉ ॥

ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ ॥

ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ ॥੨॥ ਪੰਨਾ ੬੪੨

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥

ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥੩॥

ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ ॥

ਅੰਨ ਬਸੜੁ ਭੁਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ ॥੪॥

ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਢੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਹਤਾ ॥

ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ ॥੫॥

ਜੋਗ ਸਿਧ ਆਸਣ ਚੁਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ ॥

ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਗਹਿਆ ॥੬॥

ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ ॥

ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ ॥੭॥

ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥੮॥

ਤੇਰੋ ਸੇਵਕੁ ਇਹ ਰੰਗਿ ਮਾਤਾ ॥

ਭਇਓ ਕਿੰਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ॥ ਰਹਾਉ ਦੂਜਾ ॥੧॥੩॥

GGS 649 *Sorathi* M3

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਇ ॥

ਸਬਦਿ ਮਰਹਿ ਫਿਰਿ ਨਾ ਮਰਹਿ ਤਾ ਸੇਵਾ ਪਵੈ ਸਭ ਥਾਇ ॥

GGS 662 *Dhanaasarii* M1

ਸੋ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ ॥

ਗੁਰ ਪਰਸਾਦੀ ਏਕੇ ਜਾਣੈ ॥

ਕਾਜੀ ਸੋ ਜੋ ਉਲਟੀ ਕਰੈ ॥

ਗਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ॥

ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਾਹਮੁ ਬੀਚਾਰੈ ॥

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥੩॥

ਦਾਨਸਰੰਦੁ ਸੋਈ ਦਿਲਿ ਧੋਵੈ ॥

ਮੁਸਲਮਾਣੁ ਸੋਈ ਮਲੁ ਖੋਵੈ ॥

ਪੜਿਆ ਬੁੜੈ ਸੋ ਪਰਵਾਣੁ ॥

ਜਿਸੁ ਸਿਰਿ ਦਰਗਹ ਕਾ ਨੀਸਾਣੁ ॥੪॥੫॥੨॥

GGS 685 *Dhanaasarii* M9

ਤਿਹ ਜੋਗੀ ਕਉ ਜੁਗਤਿ ਨ ਜਾਨਉ ॥
ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਸਤਾ ਫ਼ਨਿ ਜਿਹ ਘਟਿ ਮਾਹਿ ਪਛਾਨਉ ॥੧॥ ਰਹਾਉ ॥

GGS 699 *Jaitasarii* M4

ਅਪੇ ਜੋਗੀ ਜੁਗਤਿ ਜੁਗਾਹਾ ॥
ਅਪੇ ਨਿਰਭਉ ਤਾੜੀ ਲਾਹਾ ॥
ਅਪੇ ਹੀ ਆਪਿ ਆਪਿ ਵਰਤੈ ਅਪੇ ਨਾਮਿ ਉਮਾਹਾ ਰਾਮ ॥੧॥

GGS 730 *Suuhii* M1

ਜੋਗੁ ਨ ਖਿੰਚਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥
ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੁੰਡਿ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿੰਕੀ ਵਾਈਐ ॥
ਅੰਜਨ ਮਾਹਿ ਨਿੰਰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੧॥

GGS 864 *Gonda* M5

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਦੁ ਮਨੁ ਮਾਨੁ ॥
ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ ॥
ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ ॥੧॥

GGS 877 *Raamakalii* M1

ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਨਾਨਕੁ ਬੋਲੈ ॥
ਵਸਗਤਿ ਪੰਚ ਕਰੇ ਨਹ ਡੋਲੈ ॥
ਐਸੀ ਜੁਗਤਿ ਜੋਗ ਕਉ ਪਾਲੈ ॥
ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥੧॥
ਸੋ ਅਉਪੁਤੁ ਐਸੀ ਮਤਿ ਪਾਵੈ ॥
ਅਹਿਨਿੰਸਿ ਸੁੰਨਿ ਸਾਮਾਧਿ ਸਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥
ਭਿਖਿਆ ਭਾਇ ਭਗਤਿ ਭੈ ਚਲੈ ॥
ਹੋਵੈ ਸੁ ਤ੍ਰਿਪਤਿ ਸੰਤੇਖਿ ਅਮੁਲੈ ॥
ਧਿਆਨ ਰੂਪਿ ਹੋਇ ਆਸਣੁ ਪਾਵੈ ॥
ਸਚਿ ਨਾਮਿ ਤਾੜੀ ਚਿਤੁ ਲਾਵੈ ॥੨॥
ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥
ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਅਉਪੁ ਨੀਸਾਣੀ ॥
ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਵਲਾਏ ॥
ਨਿਹਚਉ ਨਾਨਕ ਕਰਤੇ ਪਾਏ ॥੩॥

GGS 890-1 *Raamakalii* M5

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥
ਕੋਟਿ ਜਾਪ ਤਾਪ ਬਿਸ੍ਰਾਮ ॥
ਰਿਧਿ ਬੁਧਿ ਸਿਧਿ ਸੁਰ ਗਿਆਨ ॥
ਅਨਿਕ ਰੂਪ ਰੰਗ ਭੇਗ ਰਸੈ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਮਖ ਰਿਦੈ ਵਸੈ ॥੧॥
ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਵਡਿਆਈ ॥
ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

ਸੂਰਬੀਰ ਧੀਰਜ ਮਤਿ ਪੂਰਾ ॥ ਪੰਨਾ ੮੯੧
 ਸਹਜ ਸਮਾਇ ਧੁਨਿ ਗਹਿਰ ਗੰਭੀਰਾ ॥
 ਸਦਾ ਮੁਕਤੁ ਤਾ ਕੇ ਪੂਰੇ ਕਾਮ ॥
 ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਹੁਰੰ ਨਾਮ ॥੨॥
 ਸਗਲ ਸੂਖ ਆਨੰਦ ਅਰੋਗ ॥
 ਸਮਦਰਸੀ ਪੂਰਨ ਨਿਰਜੋਗ ॥
 ਆਇ ਨ ਜਾਇ ਡੋਲੈ ਕਤ ਨਾਹੀ ॥
 ਜਾ ਕੈ ਨਾਮੁ ਬਸੈ ਮਨ ਮਾਹੀ ॥੩॥
 ਦੀਨ ਦਇਆਲ ਗੁਪਾਲ ਗੋਵਿੰਦ ॥
 ਗੁਰਮੁਖਿ ਜਪੀਐ ਉਤਰੈ ਚਿੰਦ ॥
 ਨਾਨਕ ਕਉ ਗੁਰਿ ਦੀਆ ਨਾਮੁ ॥
 ਸੰਤਨ ਕੀ ਟਹਲ ਸੰਤ ਕਾ ਕਾਮੁ ॥੪॥੧੫॥੨੬॥

GGS 907 *Raamakalii Dakhanii* M1

ਸਚੈ ਤਖਤਿ ਸਚ ਮਹਲੀ ਬੈਠੇ ਨਿਰਭਉ ਤਾੜੀ ਲਾਈ ॥੮॥
 ਮੋਹਿ ਗਇਆ ਬੈਰਾਗੀ ਜੋਗੀ ਘਟਿ ਘਟਿ ਕਿੰਗੁਰੀ ਵਾਈ ॥੯॥

GGS 908 *Raamakalii* M3

ਹੁਕਮੁ ਬੁਝੈ ਸੋ ਜੋਗੀ ਕਹੀਐ ਏਕਸ ਸਿਉ ਚਿਤੁ ਲਾਏ ॥

GGS 913 *Raamakalii* M5

ਸਗਲੇ ਕਰਮ ਧਰਮ ਜੁਗ ਸੋਧੇ ॥ ਬਿਨੁ ਨਾਵੈ ਇਹੁ ਮਨੁ ਨ ਪ੍ਰਬੋਧੇ ॥

GGS 931 *Raamakalii Dakhanii* M1

ਜੋ ਦੀਸੈ ਸੋ ਆਪੇ ਆਪਿ ॥
 ਆਪਿ ਉਪਾਇ ਆਪੇ ਘਟ ਥਾਪਿ ॥
 ਆਪਿ ਅਗੋਚਰੁ ਧੰਧੈ ਲੋਈ ॥
 ਜੋਗ ਜੁਗਤਿ ਜਗਜੀਵਨੁ ਸੋਈ ॥
 ਕਰਿ ਆਚਾਰੁ ਸਚੁ ਸੁਖੁ ਹੋਈ ॥
 ਨਾਮ ਵਿਹੁਣਾ ਮੁਕਤਿ ਕਿਵ ਹੋਈ ॥੧੫॥

GGS 941 *Raamakalii* M1

ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਚੈ ਸਾਜੀ ॥...
 ਗੁਰਮੁਖਿ ਅਸਟ ਸਿਧੀ ਸਭਿ ਬੁਧੀ ॥...
 ਗੁਰਮੁਖਿ ਪਰਵਿਰਤਿ ਨਰਵਿਰਤਿ ਪਛਾਣੈ ॥

GGS 942 *Raamakalii* M1

ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

GGS 949 *Raamakalii* M3

ਸਭੁ ਸਚਾ ਹੁਕਮੁ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਉ ॥

ਸਚਾ ਆਪਿ ਤਖਤੁ ਸਚਾ ਬਹਿ ਸਚਾ ਕਰੇ ਨਿਆਉ ॥
ਸਭੁ ਸਚੇ ਸਚੁ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਈ ॥੬॥

GGS 966 *Raamakalii* Balavandi te Sattaa

ਕਰਹਿ ਜਿ ਗੁਰ ਫੁਰਮਾਇਆ ਸਿਲ ਜੋਗੁ ਅਲੂਣੀ ਚਟੀਐ ॥

GGS 972 *Raamakalii* Bhagat Kabiir jii

ਹਰਿ ਭਇਓ ਖਾਂਡੁ ਰੇਤੁ ਮਹਿ ਬਿਖਰਿਓ ਹਸਤੀ ਚੁਨਿਓ ਨ ਜਾਈ ॥
ਕਹਿ ਕਮੀਰ ਕੁਲ ਜਾਤਿ ਪਾਂਤਿ ਤਜਿ ਚੀਟੀ ਹੋਇ ਚੁਨਿ ਖਾਈ ॥੨॥੩॥੧੨॥

GGS 972 *Raamakalii* Bhagat Naamdeva jii

ਆਨੀਲੇ ਕਾਗਦੁ ਕਾਟੀਲੇ ਗੂੜੀ ਆਕਾਸ ਮਧੇ ਭਰਮੀਅਲੇ ॥
ਪੰਚ ਜਨਾ ਸਿਉ ਬਾਤ ਬਤਉਆ ਚੀਤੁ ਸੁ ਡੋਰੀ ਰਾਖੀਅਲੇ ॥੧॥
ਮਨੁ ਰਾਮ ਨਾਮਾ ਬੇਧੀਅਲੇ ॥
ਜੈਸੇ ਕਨਿਕ ਕਲਾ ਚਿਤੁ ਮਾਂਡੀਅਲੇ ॥੧॥ ਰਹਾਉ ॥
ਆਨੀਲੇ ਕੁੰਭੁ ਭਰਾਈਲੇ ਉਦਕ ਰਾਜ ਕੁਆਰਿ ਪੁਰੰਦਰੀਏ ॥
ਹਸਤ ਬਿਨੋਦ ਬੀਚਾਰ ਕਰਤੀ ਹੈ ਚੀਤੁ ਸੁ ਗਾਗਰਿ ਰਾਖੀਅਲੇ ॥੨॥
ਮੰਦਰੁ ਏਕੁ ਦੁਆਰ ਦਸ ਜਾ ਕੇ ਗਉ ਚਰਾਵਨ ਛਾਡੀਅਲੇ ॥
ਪਾਂਚ ਕੋਸ ਪਰ ਗਉ ਚਰਾਵਤ ਚੀਤੁ ਸੁ ਬਛਰਾ ਰਾਖੀਅਲੇ ॥੩॥
ਕਹਤ ਨਾਮਦੇਉ ਸੁਨਹੁ ਤਿਲੋਚਨ ਬਾਲਕੁ ਪਾਲਨ ਪਉਢੀਅਲੇ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਕਾਜ ਬਿਰੂਧੀ ਚੀਤੁ ਸੁ ਬਾਰਿਕ ਰਾਖੀਅਲੇ ॥੪॥੧॥

GGS 983 *Nata* M4

ਪ੍ਰੀਤਮ ਪ੍ਰੀਤਿ ਲਗੀ ਪ੍ਰਭ ਕੇਰੀ ਜਿਵ ਸੂਰਜੁ ਕਮਲੁ ਨਿਹਾਰੇ ॥

GGS 1018 *Maaruu* M5

ਅਰਾਧਨਾ ਅਰਾਧਨੁ ਨੀਕਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧਨਾ ॥੨॥
ਤਿਆਗਨਾ ਤਿਆਗਨੁ ਨੀਕਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਤਿਆਗਨਾ ॥੩॥
ਮਾਗਨਾ ਮਾਗਨੁ ਨੀਕਾ ਹਰਿ ਜਸੁ ਗੁਰ ਤੇ ਮਾਗਨਾ ॥੪॥

GGS 1026 *Maaruu* M1

ਗੁਰ ਕੇ ਸੇਵਕ ਸਤਿਗੁਰ ਪਿਆਰੇ ॥
ਓਇ ਬੈਸਹਿ ਤਖਤਿ ਸੁ ਸਬਦੁ ਵੀਚਾਰੇ ॥
ਤਤੁ ਲਹਹਿ ਅੰਤਰਗਤਿ ਜਾਣਹਿ ਸਤਸੰਗਤਿ ਸਾਚੁ ਵਡਾਈ ਹੇ ॥੧੫॥

GGS 1039 *Maaruu* M1

ਕਾਇਆ ਗੜ ਮਹਲ ਮਹਲੀ ਪ੍ਰਭੁ ਸਾਚਾ ਸਚੁ ਸਾਚਾ ਤਖਤੁ ਰਚਾਇਆ ॥੧੨॥

GGS 1043 *Maaruu* M1

ਨਿਉਲੀ ਕਰਮ ਭੁਇਅੰਗਮ ਭਾਠੀ ॥

ਰੇਚਕ ਕੁੰਭਕ ਪੂਰਕ ਮਨ ਹਾਠੀ ॥
ਪਾਖੰਡ ਧਰਮੁ ਪ੍ਰੀਤਿ ਨਹੀ ਹਰਿ ਸਉ ਗੁਰ ਸਬਦ ਮਹਾ ਰਸੁ ਪਾਇਆ ॥੧੪॥

GGS 1074 *Maaruu* M5

ਤੂ ਵਡ ਰਸੀਆ ਤੂ ਵਡ ਭੋਗੀ ॥
ਤੂ ਨਿਰਬਾਣੁ ਤੂਹੈ ਹੀ ਜੋਗੀ ॥

GGS 1087 *Maaruu* M4

ਨਿਹਕੰਟਕ ਰਾਜੁ ਭੰਚਿ ਤੂ ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਈ ॥
ਸਚੈ ਤਖਤਿ ਬੈਠਾ ਨਿਆਉ ਕਰਿ ਸਤਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਈ ॥

GGS 1092 *Maaruu* M3

ਅੰਦਰਿ ਰਾਜਾ ਤਖਤੁ ਹੈ ਆਪੇ ਕਰੇ ਨਿਆਉ ॥

GGS 1140 *Bhairau* M3

ਜੋਗੀ ਗਿ੍ਰੀ ਪੰਡਿਤ ਭੇਖਧਾਰੀ ॥
ਏ ਸੂਤੇ ਅਪਣੈ ਅਹੰਕਾਰੀ ॥੧॥
ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਰਹਿਆ ਸੋਇ ॥
ਜਾਗਤੁ ਰਹੈ ਨ ਮੂਸੈ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

GGS 1140 *Bhairau* M5

ਬਿਨੁ ਹਉ ਤਿਆਗਿ ਕਹਾ ਕੋਊ ਤਿਆਗੀ ॥
ਬਿਨੁ ਬਸਿ ਪੰਚ ਕਹਾ ਮਨ ਚੂਰੈ ॥
ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ ॥
ਰੋਗ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜੋਗੀ ॥੧॥ ਰਹਾਉ ॥

GGS 1156 *Bhairau* M5

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਨਿਹਚਲ ਆਸਨੁ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਤਖਤਿ ਨਿਵਾਸਨੁ ॥
ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਾਚਾ ਸਾਹੁ ॥

GGS 1169 *Basant* M3

ਬਸਤ੍ਰੁ ਉਤਾਰਿ ਦਿਗੰਬਰੁ ਹੋਗੁ ॥
ਜਟਾਧਾਰਿ ਕਿਆ ਕਮਾਵੈ ਜੋਗੁ ॥
ਮਨੁ ਨਿਰਮਲੁ ਨਹੀ ਦਸਵੈ ਦੁਆਰੁ ॥
ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਵੈ ਮੂੜਾ ਵਾਰੋ ਵਾਰ ॥੧॥

GGS 1188 *Basantu* M1

ਏਕੋ ਤਖਤੁ ਏਕੋ ਪਾਤਿਸਾਹੁ ॥

GGS 1189-1190 *Basantu* M1

ਪੰਚ ਮਾਰਿ ਚਿਤੁ ਰਖਹੁ ਥਾਇ ॥
 ਜੋਗ ਜੁਗਤਿ ਕੀ ਇਹੈ ਪਾਂਇ ॥੫॥
 ਹਉਮੈ ਪੈਖੜੁ ਤੇਰੇ ਮਨੈ ਮਾਹਿ ॥
 ਹਰਿ ਨ ਚੇਤਹਿ ਮੂੜੇ ਮੁਕਤਿ ਜਾਹਿ ॥੬॥
 ਮਤ ਹਰਿ ਵਿਸਰਿਐ ਜਮ ਵਸਿ ਪਾਹਿ ॥
 ਅੰਤ ਕਾਲਿ ਮੂੜੇ ਚੋਟ ਖਾਹਿ ॥੭॥ ਪੰਨਾ ੧੧੯੦
 ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਹਿ ਆਪੁ ਜਾਇ ॥
 ਸਾਚ ਜੋਗੁ ਮਨਿ ਵਸੈ ਆਇ ॥੮॥

GGS 1237 *Saaranga* M1

ਨ ਭੀਜੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦਿ ॥
 ਨ ਭੀਜੈ ਸੁਰਤੀ ਗਿਆਨੀ ਜੋਗਿ ॥...
 ਨ ਭੀਜੈ ਕੇਤੇ ਹੋਵਹਿ ਧੂੜ ॥...
 ਨਾਨਕ ਭੀਜੈ ਸਾਚੈ ਨਾਇ ॥੨॥

GGS 1240 *Saaranga* M1

ਨਾਇ ਸੁਣਿਐ ਸਭ ਸਿਧਿ ਹੈ ਰਿਧਿ ਪਿਛੈ ਆਵੈ ॥
 ਨਾਇ ਸੁਣਿਐ ਨਉ ਨਿਧਿ ਮਿਲੈ ਮਨ ਚਿੰਦਿਆ ਪਾਵੈ ॥
 ਨਾਇ ਸੁਣਿਐ ਸੰਤੋਖੁ ਹੋਇ ਕਵਲਾ ਚਰਨ ਧਿਆਵੈ ॥
 ਨਾਇ ਸੁਣਿਐ ਸਹਜੁ ਉਪਜੈ ਸਹਜੇ ਸੁਖੁ ਪਾਵੈ ॥
 ਗੁਰਮਤੀ ਨਾਉ ਪਾਈਐ ਨਾਨਕ ਗੁਣ ਗਾਵੈ ॥੨॥

GGS 1343 *Prabhaatii* M1

ਨਾਮ ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮਿ ਭੁਲੈ ॥੧॥...
 ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਸੋਈ ॥
 ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥
 ਹਿਰਦੈ ਸਚੁ ਏਹ ਕਰਣੀ ਸਾਰੁ ॥
 ਹੋਰੁ ਸਭੁ ਪਾਖੰਛੁ ਪੂਜ ਖੁਆਰੁ ॥੬॥
 ਦੁਬਿਧਾ ਚੂਕੈ ਤਾਂ ਸਬਦੁ ਪਛਾਣੁ ॥
 ਘਰਿ ਬਾਹਰਿ ਏਕੋ ਕਰਿ ਜਾਣੁ ॥
 ਏਹਾ ਮਤਿ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥...
 ਸੰਤ ਸਭਾ ਗੁਣ ਗਿਆਨੁ ਬੀਚਾਰੁ ॥
 ਮਨੁ ਮਾਰੇ ਜੀਵਤ ਮਰਿ ਜਾਣੁ ॥
 ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਪਛਾਣੁ ॥੮॥੩॥

GGS 1353 *Sahasakritii* M1

ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਤ ਬ੍ਰਾਹਮਣਹ ॥
 ਖੰਡੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ ॥
 ਸਰਬ ਸਬਦੰ ਤ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਨਸਿ ਭੇਉ ॥
 [ਨਾਨਕ ਤਾ ਕੋ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੩॥]

GGS 1369 *Salok*, Bhagat Kabiir Jii

ਕਬੀਰ ਮਨੁ ਮੁੰਡਿਆ ਨਹੀ ਕੇਸ ਮੁੰਡਾਏ ਕਾਂਇ ॥

GGS 1397 *Savaiie mahale cauthe ke, Kala*

ਨਵ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਰਿਧਿ ਸਿਧਿ ਤਾ ਕੀ ਦਾਸੀ ॥

GGS 1406 *Savaiie mahale chautha ke Sala*

ਸਿਰਿ ਆਤਪਤੁ ਸਚੈ ਤਖਤੁ ਜੋਗ ਭੋਗ ਸੰਜੁਤੁ ਬਲਿ ॥

Bibliography

Bhogal, Balbinder Singh. 1996. “*Sikhism*” in Eliot Shaw (ed.) *Overview of World Religions*, Part of PHILTAR. Religion, Division of Religion and Philosophy, University of Cumbria, (<http://www.philtar.ac.uk/encyclopedia/sikhism/index.html>).

Bhogal, Balbinder Singh. 2001. *Nonduality and Skilful Means in Guru Nanak: Hermeneutics of the Word*. Ph.D. Religious Studies, School of Oriental & African Studies (SOAS), University of London, UK.

Bhogal, Balbinder Singh. 2010. “*Decolonizations: Cleaving Gestures that Refuse the Alien Call for Identity Politics*,” *Religions of South Asia*, 4, 2 (Dec), 135-164.

Bhogal, Balbinder Singh. 2011. “*Monopolizing Violence before and after 1984: Governmental Law and the People’s Passion*”, in *Sikh Formations: Religion, Culture, Theory*, 7, 1, (April), 57-82

Bhogal, Balbinder Singh. 2012a. “*Sikh Dharam and Postcolonialism: Hegel, Religion and Zizek*”, *Australian Religion Studies Review*, 25, 2, 185-212

Bhogal, Balbinder Singh. 2012b. “*The Animal Sublime: Rethinking the Sikh Mystical Body*”, *Journal of the American Academy of Religion*, 80, 4, (Dec), 856-908

Bhogal, Balbinder Singh. 2014. “*Postcolonial and Postmodern Perspectives on Sikhism*”, in Pashaura Singh and Louis Fenech (eds). *The Oxford Handbook in Sikh Studies*, OUP: New York, (May), ch.23. 282-297

Bhogal, Balbinder Singh. 2015. “*The Facts of Colonial Modernity & the Story of Sikhism*”, *Sikh Formations: Religion, Culture, Theory*, 11, 1-2, (April-Aug), 243-265

Carrette, Jeremy and King Richard. 2005. *Selling Spirituality: the silent takeover of religion*. London and New York: Routledge.

De Michelis, Elizabeth. 2008 [2004] *A History of Modern Yoga: Patanjali and Western Esotericism*. New York: Continuum.

Derrida, Jacques. 2001. “Above All, No Journalists!” In *Religion and Media*, ed. Hent de Vries and Samuel Weber, 56-93. Stanford: Stanford University Press

Derrida, Jacques. 2002. "Faith and Knowledge: The Two Sources of 'Religion' at the Limits of Reason Alone." In *Acts of Religion*, ed. Gil Anidjar, 40-101. New York: Routledge.

Eliade, Mircea. 1989. *Yoga: Immortality and Freedom*. Translated by Wilard R Trask. England: Arkana, Penguin Group.

Feuerstein, Georg. 2008 [1998]. *The Yoga Tradition: Its History, Literature, Philosophy and Practice*. Arizona: Hohm Press.

Jain, Andrea. 2015. *Selling Yoga: from Counterculture to Pop Culture*. Oxford, New York: Oxford University Press.

Lal, Bhai Nand. 2003. *Kalaam-e-Goya*. Translated by Sardar Pritpal Singh Bindra. Chandigarh: Institute of Sikh Studies.

Mallinson, James and Mark Singleton. 2017. *Roots of Yoga*. Translated and Edited with an Introduction by James Mallinson and Mark Singleton. Penguin Classics. Penguin.

Mandair, Arvind-pal S. 2013. *Sikhism: A Guide for the Perplexed*. London: Bloomsbury

Mignolo, Walter D. 2000. *Local Histories/ Global Designs: Coloniality, Subaltern Knowledges and Border Thinking*. New Jersey: Princeton University Press.

Mignolo, Walter D. 2006 [1995]. *The Darker Side of the Renaissance: Literacy, Territoriality, and Colonization*. Ann Arbor, Michigan: The University of Michigan Press, 2nd edn.

Mignolo, Walter. 2007. "DELINKING: The rhetoric of modernity, the logic of coloniality and the grammar of de-coloniality", *Cultural Studies* Vol. 21, Nos. 2-3 March/May 2007, pp. 449-514.

Puri, Gopal S. 1974 [1972]. *Yoga – Relaxation – Meditation: A Western - trained Biologist takes a new look at an age old Eastern Science*. England. Publisher unknown.

Singleton, Mark. 2010. *The Yoga Body: The Origins of Modern Posture Practice*. Oxford New York: Oxford University Press.

Tagore, Rabindranath. 2007. *The English Writings of Rabindranath Tagore. Volume 4: Essays*. New Delhi: Atlantic Publishers.

Thompson, Nathan. 2012. "Bifurcated Spiritualities: Examining Mind/Body splits in the North American Yoga and Zen Communities", in Carol Horton and Roseanne Harvey's *21st Century Yoga: Culture, Politics and Practice*. Chicago, Il.: Kleio Books.

Trungpa, Chogyam. 1987. *Cutting Through Spiritual Materialism*. Boston and London: Shambhala.

Uberoi, J.P.S. 1996. *Religion, Civil Society and the State: A Study of Sikhism*. Delhi: Oxford University Press.

Veer, Peter van der. 1996. *Conversion to Modernities: The Globalization of Christianity*. London and New York: Routledge.

Weber, Andreas. 2019. *Enlivenment: Toward a Poetics for the Anthropocene*. Volume 16 of Untimely Meditations. Cambridge, MA.: MIT Press.

Zapart, Jarolsaw. *forthcoming*. “Radhasoami Theory of Subtle Body as expression of religious inclusivism”. (accessed on Academia.edu)